A TRUE RELATION OF A Lavv-Proceeding,

BETWIXT THE

Right Reverend Father in God,

GRIFFITH, Lord Bishop of OSSORY,

AND

Sir GEORGE AYSKUE

KNIGHT, &c.

To let the World see what Justice may be found among men, both in respect of the King and his Subjects.

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A true Relation of a Law-proceeding, betwixt the Right Reverend Father in God, *Griffith* L. Bishop of *Ossory*, and Sir *George Ayskue*, Knight, &c.

Sheweth,

THat the Lordship of *Bishops Court*, *alias* upper Court, belongs to the Bishop of *Ossory*: And as I am informed, *Jo. Bale* Bishop of *Ossory* dwelt in the Mannor house thereof, and was from thence driven by the *Tories* in Queen *Maries* daies, to flee to *Geneva* to save his life; when he, looking out at his Window, saw his *Steward*, that was, with his Hay-makers, killed before his face; and he being fled to *Geneva*, *Jo. Tonery* was made Bishop of *Ossory*, and he made away divers Lordships, and among the rest, this Bishops Court in *Fee-farme*, as they pretend, to one *Rich. Shea*, Bishop *Bale* being yet alive, and lived in Queen *Elizabeths* daies; after *Tonery* came Bishop *Gafney*, and Bishop *Bale* still alive; and after *Gafney* came Bishop *Walsh*, and he finding,

finding the *invalidity* of the *Fee-farmes* made by the Popish Bishops, while the right Bishop was alive, petitioneth to Queen *Elizabeth*, and had her Letters to the Lord Lieutenant and Counsel, to hear the *Cause*, and to relieve the Bishop according as they found the *equity* of his cause, but before he could have any *redress*, he was killed by some *Irish* man (to prevent the recovery of the said Lordship, as it is conceived) in his own house; After that, came Bishop *Deane*, and he vigorously prosecutes the recovery of the said Lordship, and he had not done *much* more than begun, but he dieth; Then came Bishop *Wheeler*, and he petitioneth to my Lord of *Strafford* for the said Lordship of *Bishops Court*, and by the *great* care and desire of the now most Reverend *Primate* of all *Ireland*, to benefit the Church of Christ, Bishop *Wheeler* had the Lordship of *Frenis-Town*, (that was one of the *pretended* Fee-farms made by *Tonery*, and formerly yielded the Bishop but 4 *li.* yearly, and doth now yield 50 *li.* every year) yielded up unto him; so that *Shea* might still continue in the *Bishops Court*; and when *Wheeler* died, my *gracious* King and good Master, *Charles the First*, commended me to the Bishoprick of *Ossory*, then presently came the *Rebellion*, and I was driven to flee before I had received *one Penny* from my Bishoprick, or had continued two months therein; but blessed be God for it, I was *restored* by our now most gracious King; and having an Order from the most Honourable house of Lords, to be put into the *possession* of all the Houses and Lands of the Bishop of *Ossory* that the last Bishop died *seized* of, the Sheriffe of the County of *Kilkenny* did put me, among divers other places, into the possession of the said *Bishops Court*, and the Tenants *attourned* Tenants unto me, and continued from the day of *April* until the 8th day of *October* following, 1662. at which time one Captain *Burges*, and divers others, *Anabaptists* and Sectaries, the Tenants of Sir *George Ayskue*, that *never* come into the Church, yet came into the Bishops House, and thence *expelled* the Bishop and his Tenants, from his *possession*. And I, the Bishop *hearing* of it, went *thither* my self, with two men and my Chaplain Mr. *Thomas Bulkley*; and finding the door *open* I and my Chaplain went in, and one of them, that kept the possession, affronted and *justled* me at the door of the loft, to hinder my entrance in, and yet I got in; and then *more and more* came into the Room, to the number of 9 or 10 persons:

And

And some of them, especially *Captain Burges*, vilified and *threatned* me to the *fear* of my life, and some did shut the *Iron* grate, and locked it, as I conceived, to keep me there for their *Prisoner*, and to hinder my two servants, that I had sent with my Horses to *Freshfoord*, to come in; and when they demanded if they meant to *murder* their Lord, and desired to come in, one of them, that had a *Cudgel* in his hand, said, that if he *offered* to come in there, he would *knock* him in the head; and my man answered him with the like *menaces*, and I, hearing of their *high* threats, and fearing what *mischief* might fall out there, sent a *peremptory* command to my men, to go home, and let what *death* soever, pleased God, come to me; but, after that I got *liberty* to go unto mine own house, I called a *private* Sessions, and Indicted *Will. Portis*, *Tho. Collins*, *Jo. Rayman*, *Josias Scot*, *Will. Burges*, for their *forcible entry*; but the Indictment, being removed by a *Certiorari* to the Kings Bench, though I had retained *two Counsellors*, and gave them twenty shillings for their Fee, to do things *right*, and according to Law, yet, through the *errour* of the Clerke, there were *some faults* found in the Indictment, and so the same was *quasht* by the Judges of the Kings Bench: Then I got the *best Attourney* that I thought was in *Dublin*, and is so *reputed* by all my friends, to draw me *another Indictment* against the foresaid *forcible enterers*; and being drawn, I carried it to Sir *William Domvil*, the Kings *Attorney*, and gave him his Fee to *review* it, and mend it, if any thing was amiss in it, and make it so, as it might stand *good* in Law, the which thing, he *very carefully* did, and amended *some* things with his own hands: And I knew not what I could or should do *more*, to draw a *good* Indictment.

Then I desired the *Justices* of the peace, to send *a precipe*, to the Sheriffe to summon a Jury to examine the *force*, which they did, upon the said place, where the *force* was committed.

And, though Sir *George Ayshue* had for his Atturney Mr. *Smith*, the now *High Sheriffe* for the County of the City of *Kilkenny*, and Mr. *Johnson*, the Recorder of the City of *Kilkenny* for his Counsellour, to *plead* against the finding of the Indictment true, as much as ever they could, and *another* Counsellour stood against it, as *much*, or *more* than either of them both; and I had neither Atturney nor Counsellour to say any thing for it, but what the *Witnesses* proved;

ved; yet the Jury did *presently* find it *Billa Vera*.

Then I desired the Justices of the Peace to restore me to my *Possession*, but to prevent the same, Mr. *Smith*, Sir *George Ayskues* Atturney, having a *Certiorari* ready in his Pocket, did *immediatly*, as soon as ever the Jury had brought in their Verdict, deliver the same into the hands of the *Justices* of the Peace, and they delivered it to the *Clerk* of the Peace, and the Justices said, that now they could not *restore* me to my Possession; because that their hands were *stopt*, and all the proceedings must be *transmitted* to the Kings Bench, by *Octab. Hillarii*.

And when I came to *Kilkenny*, I went to the *Clerk* of the Peace, and examined the *same* Indictment, which the Jury found (and which I had done before) *ad amussim*, very diligently, with *that Copy*, which the Kings Atturney had *amended*, and averred to be sufficient; and I prayed the *Clerke* of the Peace, to give me a *Copy* of that Indictment, which the Jury found, the which he did under his hand, and I examined *all* again, and found them in all things to be *verbatim*, word for word agreeable one to another.

Then by *Octab. Hillarii*, the time *set*, to return the proceedings to the Kings Bench, I went to *Dublin*: But there was no Indictment *returned*; still I expected, but still in vain; At last I *complained* to the Lords Justices; but they answered, that they could not *help* it, for they *knew* not, whether the *Certiorari* was delivered or not: At last, seeing it was neither *returned*, nor *like* to be returned, I was advised to make *Affidavit*, that I had *seen* it delivered into the hands of the Justices of the Peace, and that I *heard* it read, and then saw it delivered to the *Clerke* of the Peace; and then upon the reading of my *Affidavit*, and a *motion* made by my *Counsell* thereupon; there was an *Order* set down, that there should be 20 *li.* fine set upon the *Clerke* of the Peace, if the proceedings and the *Inditment* came not in by such a day; So, at last, it came in, but it was the *last day* of the Term that it came into the Court; and then the Kings *Sergeant* moved for my *possession*; but the Counsel, on the other side, *pleaded*, that there was an *errour* in the said Indictment; and being somewhat *long* in alledging the Cases of *A.* and *B.* and of *John an Oakes* and *John a Stile*, the *Lord Chief Justice* told him, it was the *last day* of the Term, and Motions were to be heard: Therefore seeing they could not *hear out* the matter

matter now, they should shew *cause* by the second day of the next Term why *possession* should not be restored.

Then I thought this was to keep me *long enough* out of my Possession, and to let Sir *George Ayskue* have *one half* years Rent more, to the *two half* years Rent that he had already, since I was driven out of my Possession, and to let his Counsel have *time enough* added, to what they had already, to pick as many holes as they could *find*, or could *make* in mine Indictment, but, considering that, as the Poet saith, *Levius fit patientia quicquid corrigere est nefas*, I went away, and said nothing.

But upon the second day of the *next* Term, which was appointed for the *hearing* of it, the Kings *Attorney* moved for possession, and the Counsel of the other side began to plead the *errours* of the Indictment, but the pleading was *presently* put off, and it was prosecuted the next day: The Kings Attorney being not there; and the main errour, that was of any moment, and which was neither seen nor toucht the Term before by Sir *George* his Counsel; (for all *other things* alledged, as my Counsel said, were but *trifles*, and could *easily* be answered) was, that in the Indictment it was said, *Per Sacramentum quindecem virorum*, whereas it should be *Per Sacramentum proborum & legalium hominum comitatus Kilken. predict. extitit. presentat.* which words were *all* left out of the Indictment, and the other words put in the room of them; Then I stood up and said, I was *certain*, the words *quindecem virorum* were not in the Indictment that was found by the Jury, and that *all the other words* were in it; because that *my self* had examined it, and *read* it, and had likewise a *Copy* of it, under the hand of the *Clerke* of the Peace, which was examined with the *Original* by my self: And I offered in open Court to make *Oath* of all this; but the Lords Justices answered, that they could not proceed but according to *the record* that was *returned* to the Court, which they must conceive to be the *true Record*; And I answered, That I hoped they would not judge according to *that Record*, which I would *sweare* was false and corrupted, and not the *true Record*, nor according to the Record that was found by the Jury; yet I could not prevail to have the *Clerke* of the Peace sent for, and to bring the *original Record* to be shewed in the Court, therefore by the *next day* I brought this *Affidavit* in writing.

THe Right Reverend Father in God Griffith Lord Bishop of Ossory this day made Oath before me, that he did sundry times peruse the original Inditement and Record of Forcible Entry found by a Jury of the County of Kilkenny upon the 18th day of December last past, against the said Defendants in the Custody of one Nicholas Halpenny, who as is alledged is either Clerk or Deputy Clerk of the Peace for the said County, and that the said Inditement and Record being removed into this Court Pursuant to his Majesties Writ of Certiorari, this Deponent did peruse the said Record so transmitted by the said Halpenny, and doth find upon view and examination thereof, that there are sundry Circumstantial or Substantial words, which were in the said original Inditement found by the Grand Jury omitted to be returned, and as this Deponent believes and remembers other words are inserted therein by the Clerk that returned or drew up the same. He further deposed, That before the Record was returned into this Court, he had a Copy of the said Original attested under the hand of the said Halpenny, which he doth find upon examination to be different from the Record now lodged in this Court, by vertue of the said Certiorari, and that as this Deponent is credibly informed, and verily believeth, the said Certiorari and Record now returned was for the space of one month, or thereabouts, in Dublin detained in the hands of Mr. Patrick Lambert, who is said to be Attorney for Sir George Ayskue Knight, the pretended Proprietor of the premises in the Inditement contained, before such time as he returned the same, and that this Deponent could not have the said Record returned eare that he had by the Court a conditional fine imposed upon the Clerke of the Peace, or his Deputy for his neglect in not returning thereof.

And then my Counsel moved, that it might be *read*, and so it was: And I shewed to their Lordsh. what *great wrong* and abuse this was to me, and an injury to his Majesty, to have the Record *falsified* and corrupted, and protested in the *open Court*, that, *so long as I could either speak or go*, I would not suffer *this abuse* to pass *unexamined*, and at last, with much ado, I got the Lords Justices, to grant their *Writ*, to enjoyn the *Clerke* of the Peace, to appear upon the Saturday following, to answer such things as should be objected against him *sub pœna c. libranum*, at which time he came; and I went with him to my Lord *Chief Justice* his house, to shew him the

the *original Record*, and how it was *falsely* transcribed, and not according to that, which was brought into the Court; but my Lord *Chief Justice* seeming, as I conceived, *somewhat angry*, said, he would hear *nothing*, nor, see *any thing*, but what should be shewed *in Court*; and then the *Clerke* of the Peace came with mé to the *Court*, and when he was called, he confessed the *truth*, that the Record *transmitted* to the Court, was not according to the *original Record*, but was *falsely* written by his Clerke, that he *trusted* to write it, altogether unknown unto him; then my Counsel moved, that the Record might be *amended* according to the *original Record*; but the Lords Justices answered, that they could not *alter* the Record brought into the Court: And the Kings Sollicitor, *Mr. Temple*, very *honestly* replied, they might, if they *pleased*, have it amended, for that, in such a case, some *errour* or mistake was found in an Indictment in the time of *one Clerke* of the Peace, and it was *ordered* to be amended *prorege* in the time of *another Clerke* of the Peace; the Lord Chief Justice answered, this Indictment was brought into the Court the *last Term*, and therefore it could not be amended *this Term*. Then I replied, It should have been brought in in the *beginning* of the last Term, but it was *concealed* till the *last* day of the last Term, and this errour *then* was neither seen nor spoken of; and how could we *move* then, to have it *amended*, before we knew the *falshood* and corrupting of it, which was no waies perceived till this time? Yet, for all that I could *say* or *do*, I could not *prevail* to have the Record *amended*, according to the *original Record*. And when I saw that, I desired my Counsel, to desire their Lordsh. *either* to grant that it might be *amended*, or to *quash* it out of hand, that I should not spend my self in *Dublin*, but go to begin afresh, and to indict them *again*; and then my Lord Chief Justice answered, seeing we desired to *quash* it, let it be *quashe*; which, in respect of the Kings fine, I conceived, should not be done, if the original Indictment, found by the Jury, was *good*. Then I got the Kings Sollicitor, Mr. *Temple*, and the Kings *Sergeant*, Sergeant *Griffith*, and Mr. *Darcy*, to draw me an Indictment, that would stand *good* in Law; and presently I went to *Kilkenny*, and required the *Justices* of the peace to send their *precipe*, to the Sheriff, to summon 24 men to appear at *Freshfoord* the 23 of the instant, which they did accordingly; and the *Deputy Sheriffe* appointed these *Gentlemen* to be summoned,

Nom. Jur. ad inquirend.

John Grace of *Courtſtone*, Eſq;	*Matthew White*, Gent.
Jonas Wheeler, Gent.	*William Hunter*, Gent.
Rich. Donil, Gent.	*Thomas Green*, Gent.
William Davies, Gent.	*Vincent Knatchbul*, Genr.
Walter Buſhop, Gent.	*Rich. Comerford* of *Degenmore*, G.
Walter Noſſe, Gent.	*Thomas Bowers* of *Knoctopher*, G.
John Purcel, Gent.	*Emanuel Palmer*, Gent.
William Pay, Gent.	*Mathias Reilegh*, Gent.
William White, Gent.	*Chri. Hueiſtone* of *Thomaſtone*.
Ralph Hale, Gent.	*Tho. Huſſie* of *Gowrom*, Gent.
Lewis Mathews, Gent.	*Toby Boyle* of *Condonſtown*, Gent.
Robert Grace, Gent.	*Tho. Tomlings* of *Lyniae* Abby.
George Lodge, Gent.	*Joſeph Wheeler* of *Killruſh*.
Edmund Butler, Gent.	*George Barton* of *Goſlingſtown* G.

But before the Bayliffs were gone to ſummon them, the High Sheriffe was come to the Town, and ſeeing the *Liſt* of the Subſcribed, and having *conferred* with Sir *George Ayſkue*, that lay in the next Room where the Sheriffe lay, he ſaid *thoſe men* ſhould not ſerve in the Jury, but he would *chooſe* a Jury for this buſineſs, and he nominated ſuch men: *Anabaptiſts*, *Presbiterians*, and others of the moſt *rigid Sectaries*, that were in all the whole County: Yet becauſe I knew *two* or three of them to be *very honeſt* men I was very well *contented* with them. But as ſoon as ever I was gone from the Sheriffe, thoſe men were put by, and other Sectaries put into the *Liſt* in their ſtead *. And the *Bailiffe* coming to me for *more money* than I had given him, for ſummoning thoſe that the *Deputy Sheriffe* had appointed, becauſe *now*, the High Sheriffe had appointed men, that he had *picked* out over all the County of *Kilkenny*: Then I ſuſpected ſome *evill* determined againſt me, and I denied the *Bayliff*, to ſhew me the *Liſt* of thoſe, that he was to ſummon, and when I ſaw thoſe *honeſt men* that I knew, put out, and *others* put in their room, I put the *Warrant* in my Pocket, and bad the *Bayliffe* tell the Sheriffe, that my *Witneſſes* for the King were not ready; and after he told this to the *Sheriffe*, he came to me again *weeping* and crying, and deſired me for *Gods ſake* to give him his *Warrant*: For the Sheriffe was very *angry* with him, and he was *vtterly* undone, for ſhewing

* A Jury as my friends, that knew them, ſaid would hang all the Biſhops in *Ireland*, if they were their Jury to try them.

ſhewing me the Warrant, but I kept it ſtill in my Pocket.

And thus was I ſerved, with a great deal of *travel* and charge above 60 *li.* in ſeeking to recover the *Church* Lands, which I reſolved and vowed if I could *recover* it, to beſtow it *wholly* for the repairing and re-edifying of the ſtil-fallen Church of *Kilkenny*: And now, let the Judge of *all the World*, and let all *juſt* and *honeſt* men judge, whether this be *a fair and a juſt proceeding*.

But *quorſum hæc?* To what *purpoſe* is all this pains of this *Relation?* Is it to taxe and charge the *Reverend Judges* either of injuſtice or partiality? No: By no means: I taxe *no man*; but I ſet down *rem geſtam* the whole matter *a capite ad calcem*; and they, the *Judges* and *Counſellours*, being *great Lawyers* may find all this to be *juſt*; and eſpecially, to make it *ſeem* ſo to be; and though for all cheating Pettifoggers and covetous Counſellours, that againſt the dictate of their own conſcience, and againſt their King and againſt the Church of God, will, for a Fee, ſell their ſouls unto the devill; I hate their doings *Sicut atri januæ ditis:* Yet I do from my heart *honour* and reverence all the grave and *juſt* Judges, and *Learned* Lawyers, without whoſe *help* and Counſel and Judgment, we could not *live* in this Common Wealth. * And though I *failed* at the Kings Bench, to prevail to procure thoſe *Fines* unto the King, which I conceived ſhould be *impoſed* upon thoſe five that I indicted, (whereof the *chief* of them, that is, Captain *Burges* is now ſent *Priſoner* to *Dublin*, by my Lord of *Oſſory*, which may be a *juſt Judgment*, that he ſhould be committed by my *Lord of Oſſory* for his abuſe done to the *Biſhop of Oſſory*,) yet I have had very *fair Juſtice* done me, by the *Judges* of the Court of Claime, and I am confident, to find *the like* from them again, and to be righted by the Judges of the *Court of Exchequer*: for the wrongs and *damages* that I ſuſtained by thoſe that *forcibly* entered upon my Poſſeſſions, and do ſtill detain it from me, when I ſhall bring the *cauſe* before them. Therefore I have *no reaſon* for the biting of a *mad* Dog, to hang all the *good* Dogs in the Country, or for the abuſe or injuſtice done me by ſome one man or few Lawyers, to exclaim againſt *all others*, when as the Poet adviſeth us, *Parcere pancorum diffundere crimen in omnes.* But I do *exceedingly* taxe my ſelf, and mine own *underſtanding*, that underſtanding both Greek and Latine, and having read what *Lambert*, *Bolton* and *Dalton* have written of *Forcible Entries*, I ſhould be ſuch

* And ſo likewiſe from the Kings Bench and Common Pleas.

a *Dolt*

a *Dolt*, as not to understand *this proceeding* of mine, about the *Indictment* of those *forcible Entrers* to be a *just* and a fair proceeding.

Therefore, mine apprehension conceiving such proceedings to be *foul*, and very much amiss, and that the *justice* which I had, upon the whole matter, had not what *Pindarus* saith *Justice* useth to have, that is, χρύσεον ὄμμα, ὦ χρύσεον προσωπον. I thought *good*, to set down the *same*, not to *accuse*, and complain against any one for being unjust, or to seek any *redress* unto my self; for I have *born*, and can be *contented* still to bear, more wrongs than this: But I do it for these ends.

1. To let *poor men* see, how they may be *wronged* and oppressed, and have their Land and *Possessions* taken from them by *great* and powerful men, and what they are best to do in such a case; and my counsel is; to be *patient*, because as I said before, *Levius fit patientia, quicquid corrigere est nefas*, and, as our Saviour saith, *If any man sue thee for thy Coat, let him have thy Cloak also*; So I say, If any *great man*, that hath a great *Place*, or great *Friends* take away thy *Lands*, let him take away thy House also, rather than spend thy *Money*, and lose that with thy Lands; for as Christ saith, *If these things be done to the green tree*, what shall be done *to the dry*? So if these proceedings *pass* against *me*, that can both *speak* and follow my business to the *uttermost*, and, I thank God, have *ability* to go through with it, what shall become of *thee*, and thy *cause*, that art a *poor* man, when thou swimmest against the *stream*, and kickest against the *pricks*?

Therefore I *advise* thee, rather in such a case, to cry to *God* than complain to any Judge, lest that as the Poet saith, *Excessit medicina modum*, thy *remedy* will prove worse than thy *disease*. For thou seest how I am *served*, put out of my *House* and spend above 60 *li.* and have *no redress*.

2. If this *proceeding* and dealing with me, be, as I conceive it, not *so fair* and so *just* as it should be, both for the *King* and my self, that am ejected out of my House and Lands; then I conceive, His *Majesty* and the *Parliament* should, to prevent the *like Oppressions* and wrongs to poor men, provide an *easier* and a plainer way to *relieve* the oppressed, and to set down an usual Form of Indictment or to cause that the *Indictments* should not be so *easily* and so *frequently*, upon every Lawyers motion, *quasht*, as they are reported to be: Especially when the matter of *Force* is plain and evidently proved. And this redress of injuries I petition and *move* for, for these four special reasons.

1. Because

1. Because the *difficulty* of framing the Indictments so, that a cunning Lawyer cannot *easily* find a fault and a flaw in it, and then the *frequent* quashing of such Indictments, as are found faulty, is a great wrong to his *Majesty*, in depriving him of those Fines that otherwise are *due*, and should be *rendred* unto him.

2. It is a *great abuse* and injury unto the poor *Subject*, that shall be driven out of his *Possession*, and, for want of a *sufficient* Clerke or Counsellour to draw the *right form* of his Indictment, (which as I see few can do) he shall both spend his *money* and lose his *labour*; and perhaps, he is not *able* to do as I did, three or four times to draw Indictments, till he finds one that may stand good.

3. This *frequent* quashing of Indictments is a great *incouragement* for Oppressors, and wicked men to *wrong* their neighbours more and more; for say they: I will enter upon him and thrust him out, and if he doth *indite* me, I will remove it to the Kings Bench, and I shall find a Lawyer that will *quash* his Indictment by and by.

4. This *very practice* and proceeding may be feared to prove the very *bane* and destruction of whole Nations and Kingdoms: For if Righteousnes *exalteth a Nation*, and a Kingdom is translated from one Nation to another People, *because of unrighteousnes*, as *Solomon* saith, and as we may read it in all Histories. Then you may see how requisite it is, for Kings and Princes, to look to those things, and not to suffer *unrighteous Judges*, either for *favour* to one, or *hatred* to another, to do what they list and to make their Laws like a *Nose of Wax*, to bend which way they please, or like a *Spiders web*, that catcheth the *small Flies*, but is broken, by the great *humble Bees*, all too pieces; but to be like the Chancellour *Steel*, that although he hated my person, yet, he said, though I deserved it not, I should have Justice, and so he did me Justice presently, and I love to do right to my Adversary, and to say the truth of mine enemy.

But for my self, I thank God for it, as *I* lived *many years* very quietly and contentedly with far *less means* than 20 *li.* a year, and with far less pains and troubles than *I* have now, so I doubt not, but *I* could live so still; and *I* resolved and vowed, as *I* have attested in my Epistle to his *Majesty*, that, if *I* should recover this *Bishops Court* unto the Church, *I* would *wholly* and *fully* bestow the same for the repairing of the *Cathedral* Church of *Kilkenny*: So that *recovering* it, *I* should be not one Penny the richer, or *not recove-*

ring

ring it, not a Penny the poorer; and so the wrong done by *this preceding*, whosoever did it, is, as I conceive, more against the *King* and the *Church* than against my self. And if the *proviso* for Sir *George Ayskue* carrieth this *Bishops Court* to him from the *Church*, which in my understanding is clean *contrary* to the very words of the Act, *pag.* 72. Let him pray that he hath it not with that *sauce* which God prescribeth in *Psal.* 83. And so I end, and so be it, as God pleaseth, *Amen.*

Jehovæ Liberatori.

FINIS.

Imprimatur.

Imprimatur.

Geor. Stradling S. T. P.
Rev. in Christo Pat.
D. Gilb. Episc. Lond.
à Sac. Domestic.

Ex Æd. Sab.
Jul. 1. 1663.

(2)

THE DESCRIPTION AND THE PRACTICE Of the four most admirable BEASTS;

Explained in four

SERMONS,

Upon REVEL. 4. 8.

Whereof the first three were preached before the Right Honourable,

JAMES Duke of *ORMOND*,

And Lord Lieutenant of *IRELAND* his Grace,

And the two Houses of Parliament, and others, very Honourable Persons.

By the Right Reverend Father in God, Gr. Lord Bishop of *OSSORY*.

Griffith Williams

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THE PRACTICE AND DESCRIPTION

TO THE

Most vertuous and the most honourable of Ladies,

THE LADY

ELIZABETH,

Dutches of

ORMOND

Her Grace.

Elect Lady,

Your dayly Orator, *that formerly hath written Books and Epistles to* mighty *Kings and most* honourable

nourable *Princes*, *doth now beg* leave *to dedicate these ensuing* Sermons *unto your* Graces *view. I know* many *Scholers expecting their preferment, will not be* wanting *to express the* noble Acts, *unparaleld* Fidelity, *and most justly deserved* Honours *and Praises of the thrice honourable your dear Husband, the* Duke *of* Ormond's *Grace; but my age bids me expect my* dissolution, *and not worldly promotion: and therefore onely challengeth that presumption*

ſumption to dedicate theſe few Sermons unto your Graces view, not as ſome others uſe to do, to beg for any patronage or defence, for any thing that I have ſaid therein; (for what is good will juſtifie it ſelf, and what is amiſs, let it be juſtly blamed, I will never protect it) but to ſhew unto the world how highly I do honour your Grace, and would needs finde out, by what wayes I ſhould propagate and perpetuate your Graces Worth, Piety, and Vertue to the

the indelible view and remembrance *of all your Off-ſpring, for their* glory *and the glory of all their Poſterities, for their* example *throughout all the remainder of theſe laſt Ages of the World: for I believe that I may truly ſay it, without errour, that neither* Gorgonia, *nor* Traſilla, *nor any other of thoſe* glorious Stars, *that in their times ſhined in the* Firmament *of the Church, and which are regiſtred to Poſterities for their* everlaſting praiſe *by Saint* Nazianzen,

Nazianzen, *Saint* Jerome, *and other Fathers of the Church were* comparably *ſo* bleſſed *in the* choiceſt *of the bleſsings of this life,* nor were they ſo* patient *in their afflictions, ſo* pious *in their converſation, ſo* humble *and ſo* meeke *in their demeanour towards the* worthieſt *of Gods Miniſters, as your Grace hath alwayes ſhewed your ſelf to be unto all even the meaneſt of* Gods ſervants, *and eſpecially to me, when in a* very mean *condition, I came to* wait

* *Id eſt*, in their Husbands and Children.

upon your Grace in Donmore, *before the King came into the Kingdome; and I muſt paſſe over your* wiſe, *diſcreet, and* moſt prudent *carriage of* great affairs, *and in ſuch* deſperate *times, to the benefit and preſervation of* many *good men and* faithful Subjects *to his Majeſty, in the midſt of a* froward, *ſubtle, and perverſe Generation, without which they had been utterly deſtroyed: And I paſs over theſe things and many other moſt eminent vertues*

and

and endowments of your Lady-ſhip; becauſe I am not ſuffici-ently able to characterize and de-lineate the ſame, ſo ſweetly *and ſo commendably as your Grace hath ſhewed, to the full meaſure of your deſervings: but though mine* ability *reacheth not to expreſs your* worth, *yet this my devotion ſhall ne-ver be wanting to ſhew my* de-ſires *with the beſt of my pray-ers, and all the* faculties *of my ſoul, to be your* Orator *unto God, and to make your name and*

memorial *in the World*, *like the remembrance of* Joſias, *fair as the* Lilly, *and ſweet as the* pretious oyntment *that is made by the art of the Apothecary: So I reſt,*

Moſt honourable Lady

Your Graces moſt faithful

Orator and Servant

while I am

Gr. Oſſory.

TO THE CHRISTIAN READER.

My dear Brother,

MY *onely* aim and desire hath *always* been, to promote the *glory* of God, the *honour* of my King, the *benefit* of the Church of *Christ*, and the *good* of all my Neighbours: To those *ends* I have *laboured*, I have *preached*, I have *printed* many books. And the *best* way, that I conceived to do *good* unto my Neighbours, was, to teach them to *observe*, and never to *depart* from the society and practice of *Justice*, *Obedience*, and *Charity*; Justice among *themselves*, and towards *all men*; Obedience to their *King*, and to all *their superiour Governours*; and Charity or mercy

mercy to the *poor* and *oppreſſed*. Theſe were the *main* marks I always *ſhot* at; and to *further* theſe exerciſes, I thought my ſelf *obliged* to do it with all my *might*, without either *fear* or *flattery*. And therefore let neither *Kings*, *Princes*, nor *Magiſtrates* frown at me, when I *reprove* them, if they be *unjuſt*; for the *great men* doe the more *uſually*, as being the more *able*, commit the acts of *injuſtice*: and let not the *rebellious Subjects*, nor the *ſeditious Sectaries* rail at me for painting out the *ugly ſhapes* and *loathſome viſages* of their *Treaſons* and *Wickedneſſes* againſt their *Kings* and *Governours*, whom God hath *ſet* over them, and *commanded* them to obey: neither let the *rich*, *covetous*, and *wretched worldlings*, whoſe hearts are as *hard* as ſtones from yielding any the *leaſt drop* of relief unto the poor and needy, and thoſe that are *ready* to ſtarve in the ſtreets, blame me, if for theſe *unmerciful* cruelties, and *cruel neglect* of mercies, I ſhall thunder out God's *judgements*, and pour forth the vials of God's *wrath*, that are prepared againſt them; for as *Nehemiah* ſaid, when his friends perſwaded him to *fly* away

for

for fear of his enemies, that ſought to *deſtroy* him, *Is it fit that ſuch a man as I ſhould fly?* So I conceive, it is *not fit*, that ſuch a man as I, (that am a *Biſhop*, and an *aged man*, ready for my *diſſolution*, and no *other tranſlation*, but to be tranſlated unto *my fathers*) ſhould now *flatter* any perſon, or be *afraid* to ſpeak the *truth*, or to reprove *ſins*, worthy to be reproved, for fear of the *frowns*, *threats*, or *malice* of any man. And therefore, as the *Poet* ſaith, *Neh.* 6. 11.

Me, me, adſum qui feci, in me convertite ferrum.

And as I ſaid with *Pilat*, in the *firſt Sermon* that ever I printed, ὁ γέγραφα, γέγραφα, *what I have written, I have written, Nec poterit abolere vetuſtas.*

Jehovæ Liberatori.

The Deſcription and the Practice of the four moſt admirable Beaſts.

REVEL. 4. 8.

And the four Beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

I Have begun to treat of theſe words in this place *long ago*; and let no man marvel, that I intend by Gods help to *proſecute* the explication thereof at this time; becauſe *this Text* ſeems to me, like the *Ocean ſea*, ſo large, that it cannot be *meaſured*, and ſo deep, that it cannot be *fathomed* by any humane wit; the ſame being *omnia in omnibus*, all in all: For

Firſt, Here is *God* the *Creator* of all things, and all that is *knowable* or may be known concerning God; as that *in-*

effable myſtery of the *Trinity*, or three perſons in the *one onely* Eſſence of the Deity; and therefore *appointed* to be read for the Epiſtle on *Trinity* Sunday; and all the *chiefeſt Attributes* of God, as

1. His *Purity* and ſanctity in the words Ἅγιος, ἅγιος, ἅγιος three times repeated, to ſhew the *three perſons* of the Deity, the Father, Son, and Holy Ghoſt.

2. His *Power*, authority and dominion, in the word Κύριος that is ſet down in the *ſingular* number, to ſhew the *Unity* of the God-head.

3. His *Wiſedome*, knowledge and providence, in the word ὁ Θεὸς, which is derived ἀπὸ τοῦ θεᾶσθαι τὰ πάντα, becauſe he *ſeeth* all things, and all things are *patent* to his eyes, *& attingit a fine uſque ad finem, & diſponit omnia ſuaviter.*

4. His *Omnipotency*, in the word ὁ παντοκράτωρ, Almighty, *quia voluntas ejus poteſtas ejus*, becauſe he can do *whatſoever* he would do, he needs but ſay the word and it is done.

5. His *Eternity*, in the words, ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, which *crowneth* all the reſt of Gods Attributes, that *otherwiſe* would be of no ſuch value, if it were not for this *Eternity*, that makes him to be whatſoever he is *for ever.*

Secondly, Here are the *creatures* of God, and the *chief* of all Gods creatures; as

1. The *Lion*, which is the *King* of all the Beaſts of the field.

2. The *Calf* or the Oxe, which is the moſt *painful* and moſt *uſeful* creature for the *ſervice* of man, and the moſt *acceptable* in the *ſacrifices* of God.

3. The *Eagle* which is the Lord and *Maſter* of all the *Fowles* of the Air; and,

4. *Man* which is the *Prince* and Ruler of all thoſe, and of all the *Beaſts* of the field, the *Fowles* of the air, the *Fiſhes* of the ſea, and whatſoever *walketh* through the pathes of the ſeas.

Thirdly, Here is *Religion*, and the *beſt* of all Religions, the *Chriſtian Religion*, moſt amply, though *enigmatically* and myſtically, ſet forth unto us; for,

1. Here

1. Here is both the *natures* and the *offices* of Chriſt, and the *chiefeſt* things that he did, and that we are to *underſtand* and *believe* for our ſalvation; they are all here expreſt unto us; as,

1. His *divine nature*, under the notion of the *Eagle* and her lofty flight.

2. His *humane nature* is noted unto us, by *him* that had the face and appearance of *a man*.

And as his *natures* and the *quality* of his perſon are here thus *myſtically* expreſt; ſo his *offices*, that he was to diſcharge, are here likewiſe in the *ſame manner*, of the *Egyptian* Hieroglyphicks, ſet forth unto us; as,

1. His *Regal* and Kingly office, whereby he was to *rule* and govern his Church, is here to be underſtood by the *Lion*, which is the *King* of all the Beaſts.

2. His *Prieſtly* office, whereby he was to *teach* and to inſtruct his people, and to offer *ſacrifice* unto God, to appeaſe his *wrath* and ſo to take away the *ſin* of the world, is here moſt aptly expreſt by the Oxe or Calfe, that was deemed the *moſt acceptable ſacrifice*, that could be offered unto God: as you may ſee by the ſacrifice of *Balaam*. Num. 23. 1.

And, as his *natures* and his *offices* are here *thus* to be underſtood; ſo the *chiefeſt* things that he was to do, and the *chiefeſt* points that we are to *believe*, are likewiſe here fairly expreſt under what is ſignified by theſe *four Beaſts*; as,

1. His *Incarnation*, by him that had the *face of a man*.
2. His *Paſſion*, by the *Oxe*, or Calf.
3. His *Reſurrection*, by the *Lion*.
4. His *Aſcenſion*, by the *flying Eagles*.

Fourthly and laſtly, not onely the foreſaid *particulars* concerning Chriſt and theſe *main* points of Chriſtian Religion are hereby to be obſerved, but alſo all the *whole duty* of man, and the *chiefeſt points* that every Chriſtian ought to *diſcharge*, if he looks for eternal happineſs, are here expreſt unto us, under the *qualities*, *conditions*, *deſcription*, and *practice* of theſe Beaſts, as hereafter I ſhall more *fully* declare unto you.

And ſo you ſee, here is *ſententia brevis*, a ſhort ſpeech, but *materia uberrima*, an Ocean of matter to ſail over. And do you think that I can paſſe through ſuch a *world* of moſt weighty points within the compaſſe of *one inch* of time, leſſe then one little houre? that cannot be, by a far better head then mine.

Therefore I muſt crave *leave* onely to go as far as I can, untill I ſhall have your *Grace* and this honourable audience *leave* to proceed at ſome other time unto the reſt of theſe points.

And for our more *orderly* proceeding at this time, I ſhall *humbly* deſire you to obſerve theſe three points:

1. The *number*
2. The *deſcription* } of *theſe Beaſts.*
3. The *practice*

1. *The number of the Beaſts four, Gen.31.7.*

1. For their *number*, it is ſaid they were *four Beaſts*. And you muſt remember, that ſometimes a *certain* number is put for an *uncertain*, as when *Jacob* ſaid unto *Laban*, *Thou haſt changed my wages ten times*; that is, *ſeveral* times. But here I take this number to be as it is ſet down, to ſignifie *four Beaſts*, and neither *more* nor *leſs*.

2. The deſcription of the Beaſts.

2. The *deſcription* of theſe Beaſts is two-fold;

1. Particular and proper to each one.
2. General and common to them all.

1. The proper and particular deſcription of the Beaſts.

1. Touching their *particular* deſcription: we are to conſider.

1. *Who* and what they are that are *thus* expreſt by *theſe Beaſts*.

2. *Why* each *one* of them is ſo expreſt, as they are here deſcribed unto us.

Aug. de civit. Dei l. 8. c. 3.

For the firſt, I may *truly* ſay with St. *Aug. Alii atque alii alind atque alind opinati ſunt*, ſeveral men have had their *ſeveral*

ral interpretations of them; and I finde *four* expoſitions of them to be moſt of all reſpected,

1. Of the *Papiſts.*
2. Of the *Puritans.*
3. Of ſome *latter* Writers of the *Proteſtants.*
4. Of the *Ancient Fathers.*

1. The *Papiſts*, interpreting *this viſion* of the Militant Church, do underſtand the ſame by *Heaven*; and by the *ſeat* that was ſet therein, they underſtand the *authority* of the Church of *Rome*: by the *Lamb* or him that ſate on the ſeat, their *univerſal* Biſhop the Pope: and by *theſe four Beaſts*, they would have us to underſtand the 4. *Patriarchſhips*,

1. Of *Antioch.*
2. Of *Epheſus.*
3. Of *Jeruſalem.*
4. Of *Alexandria.*

Which have always had the *greateſt power* and cheifeſt authority next after the *Church of Rome.* And by the 24. *Elders*, that ſate upon the 24. ſeats, they underſtand the *ſix Arch-Biſhops* that were in *every* Patriarchſhip, as 1. in *Antioch.* The Arch-Biſhop, 1. of *Meſopotamia*, 2. of *Niniveh*, 3. of *Babylon*, 4. of *Aſſyria*, 5. of *Parthia*, 6. of *Media.*

2. In *Epheſus.* The Arch-Biſhop, 1. of *Smyrna*, 2. of *Pergamus*, 3. of *Thyatira*, 4. of *Philadelphia*, 5. of *Sardis*, 6. of *Laodicea.*

And ſo the reſt of *Jeruſalem* and of *Alexandria.* But *this expoſition* ſeemeth *furtheſt* from the truth.

I. Becauſe they interpret it of the *Prieſt-hood*, Church and Government thereof, altogether *externally.* Whereas indeed the *Kingdom* and Prieſt-hood of Chriſt is altogether *ſpiritual*, *Non quod hoc etiam temporaliter non poſſideat ſed quod in cœlis habeat imperium*, as St. *Chryſoſt.* ſaith. *Chryſoſt. hom. 82. in c. 18. Johan.*

II. For

II. For that the Church of *Rome* was not as *then Empresse* and cheif Lady of all *other Churches*, nor afterwards, till the time of the Emperour *Phocas*, as it appeareth by the Epistles of *Gregory* Bishop of *Rome* unto the Emperour *Mauritius*.

In Regist. ejusdem Gregorii.

III. Because that if this exposition were *true*, the Arch-Bishopricks of *Italy*, *Spain*, *France*, *Britany*, *Germany*, and the like, should be *excluded*, which were *too great* a wrong from this vision; or they could not tell under *which* Patriarchship they should be comprehended.

2. *Exposition.* The second *Exposition* is of *Brightman* and his followers, that say, these *four Beasts* do signifie the four-fold *state*, quality, and condition of the *Ministers* of the Church of Christ, from the time of our Saviours *Ascension* to his coming to judgment. As,

1. Age. 1. In the *infancy* of the Church they were *bold* and *stout* like Lions to preach the Gospel of Christ, so that although, as *Eusebius* saith, *Alii flammis exusti, alii ferro perempti, alii patibulo cruciati, & alii flagris verberati*, Some were *burn'd* to ashes, some *slain* with the sword, some *hanged*, and others *whipped* to death; yet they ceased not to publish the truth of *Jesus Christ*, because they knew, that as S. *Bern.* saith, *Vere tuta pro Christo & cum Christo pugna, in qua nec vulneratus, nec occisus frandaberis à victoria*; To fight for Christ and with Christ is very *safe*, when neither *wounded* nor *killed*, we should not be deprived of the victory.

Euseb. l. 8. c. 11 & 12.

2. Age. 2. In the *next age* of the Church, after *Constant.* the Great, that closed up the *dayes* of Persecution, the Ministers of Christ were as *painfull* and *laborious* in their vocation of *Preaching* the Gospel of God, as the *Oxen* are in *tilling* our ground or treading out the Corn for us. And so their *voluminous works* and pious devotions left behind them, do sufficiently testifie what *pains* they took: so much, that it made the Emperour *Maximinus* to wonder, to see how *sedulous* they were in doing *good*, and propagating the Gospel of God.

3. In

3. In the *third age* of the Church, and this last *Century* of years, they are said to have *faces like men*, because that now since the time of *Wiclef*, *Luther*, *Melancton*, and the rest of our Protestant Writers, the people, and divers of the *Priests* that formerly (by reason of the Latine Liturgy) understood *no more* what they *prayed*, or what was *said* unto them, then *Balaams* Asse understood her own voice, were now made to become *like men*, so rational, that they understand both the *Sermons* and the *Service* of the Church. 3. Age.

4. In the *last age* of the Church, the *Ministers* of the fifth *Monarchy* so much dreamed of by the *Phanatick* Sectaries of our time, are expounded by them to be *here understood* by this *flying Eagle*; because that by reason of their *swift*, extemporary and *undigested* sudden Meditations and Sermons; they will most *speedily* pour out their words into all Lands, as *Lucilius* did his Verses, *Horat. Serm. l.* 1. *v.* 212. And send forth their voices to the *ends of the World* for the converting of the *dispersed Jewes*, and all other *Pagans* and worldlings to the faith of Christ, and to bring them back again out of *Scythia* into *Palestina*; which is *easier* said then done, and is far enough from the *meaning* of the Holy Ghost in this place, as I have fully and amply shewed the vanity of this fiction in the sixth Book of my true Church. Therefore to proceed, I find the *third expositon* to be of some of the *best Protestant Writers*, whereof notwithstanding each several one hath his *several expositon*: as some interpret them to signifie the *four Elements*, others, the *four special faculties* of the soul; others, as *Bullinger* interprets them, to signifie the *four great Monarchies* of the world; and others, as *Bacon-thorp* and *Albertus apud Balaum*, by these *foure Beasts*, do understand the *foure great Prophets*, *Esay*, *Jeremiah*, *Ezekiel*, and *Daniel*. 4. Age. 3. *Exposition.* *Bullinger in Loc.*

But *Aretius* and *Maier* do with *Rupertus* interpret them to signifie the *four greatest Mysteries* of our Christian Religion. As,

I. The *Incarnation*. II. The *Passion*. III. The *Resurrection*. And IV. The *Ascension* of our Saviour Christ: and 1. Incarnation.

it

it cannot be contradicted but that *these things* are thereby signified. As,

I, His *Incarnation* which is the assuming of the *nature* of man unto the *person* of God, and that, as *Nazianzen* speaketh, *Permanendo quod erat, & assumendo quod non erat*, by still remaining *what he was*, and taking upon him *what he was not*, is here understood by him that had his *face like a man*.

2. The Passion. II, His *Passion* is signified by the *Calf*; because all the *Sacrifices*, that were offered unto God, were

either { 1. *Zebach*, which they properly termed *Sacrifices*, or,
2. *Mincha*, which they called *Oblations*.

And the first sort was of *living Creatures*, and the second sort was of *dead things*, as the *first fruits* of Corn, Wine, Oyl, and the like.

And the first sort also, was either { 1. Of the *Heards*, or, 2. Of the *Flocks*.

And of the *Herds* were offered, { 1. *Oxen*. 2. *Cows*. 3. *Calves*. } and of these,

The *Calves* were most *usually* offered, both among the *Jews* and *Gentiles*; for *Moses* took *the blood of calves and sprinkled both the book and the people*: and *Virgil* saith,

Heb. 9. 19.

Virgil. *Eclog.* 3.

Cum faciam vitula pro frugibus ipse venito.

And therefore *Christ*, being to offer up himself a *sweet-smelling Sacrifice* for our sins, his *Death* and *Passion* could not be *better* signified by any thing, then by the *Calf*.

3. The Resurrection. III, His *Resurrection* is understood by the *Lion*; because

cauſe that he, *Qui agnus extiterat in paſſione, factus eſt leo in reſurrectione.* For though by *Eſay's* Propheſie, he ſhould be led as a *ſheep* to the *ſlaughter*; yet by *Jacob's* Propheſie, he ſhould come from the *ſpoil* like a *Lions* whelp, and ſo declare himſelf *mightily* to be the ſon of God by his *reſurrection from the dead.* Bern. *De reſurrectione.* Rom. 1.4.

IV, His *Aſcenſion* is underſtood by the *flying Eagle*, which mounteth up *on high*; according as the Prophet ſaith of *Chriſt*, *Thou art gon up on high, thou haſt led Captivity captive, and received gifts for men.* IV, The Aſcenſion.

The *fourth Expoſition* is of the *ancient Fathers*, as *Irenæus*, *Venerable Bede*, St. *Hierome*, St. *Auguſtine*, St. *Gregory*, *Lyra*, and almoſt all of them did agree, that by theſe *four Beaſts* are underſtood the *four Evangeliſts*, St. *Matthew*, St. *Mark*, St. *Luke*, and St. *John.* 4. *Expoſition.* Iren. *l.* 3. *c.* 2. Beda *in hunc loc.*

But to reconcile all or moſt of theſe Interpreters, I ſay, that, The reconciling of the Interpreters.

1. *Primarily* we may and ought to underſtand the *four Evangeliſts* by theſe four Beaſts.

2. All the *Magiſtrates* of the Common-wealth, and all the *Miniſters* of the Church and *Preachers* of God's word.

3. And *laſtly*, All *Chriſtians* whatſoever they be, ought to be like unto theſe four Beaſts, both in their *deſcription* and in their *practice.*

Firſt then, I ſay, that by theſe *four Beaſts* we are to underſtand the *four Evangeliſts.*

1. Saint *Matthew* by the *Lion*, though Saint *Gregory* would have Saint *Mark* underſtood by it.
2. Saint *Luke* by the *Calf.*
3. Saint *Mark* by him that had the *face of a man.*
4. Saint *John* by the *flying Eagle.* For,

I finde *two ſpecial things* that may well *confirm* and make good *this Expoſition*; as firſt, the *manner* of their *deſcription*; and ſecondly, the *general practice* of the four. For if you mark it, they are deſcribed *two manner* of wayes.

§ 1. *Generally.*
§ 2. *Particularly.*

And first in their *general* and common description, they are *all alike*; for they had all *six wings* about them, and they were all *full of eyes*. And secondly in their *Practice*, they all sung the *same song*, saying, *Holy, holy, holy, Lord God Almighty, which was, which is, and which is to come.*

But in their *particular* or proper description, each one of them *differeth* from the other, as you see. The first was like a *lion*, the second like a *calf*, &c.

So the *four Evangelists* in *general* aimed at the *same thing*, to set forth the *life* and *death* of the *Messiah*, and to bring us all to *believe*, that *Jesus Christ* is the *Son of God*, the *Saviour* of the world; and that in *believing* on him, we shall have *eternal life*.

But if we look into their more *special end* and aim, we shall finde, that each one of them *differeth* very much from the others. For,

1. St. *Matthew* proves *Christ* to be a King.

1. St. *Matthew* seemeth *principally* to aim at the declaration of the Regal or Kingrick office of *Christ*, and to prove him to be that *Lion* of *Judah* which the *Jews* long expected for to come to be their King, to sit upon the Throne of *David*, and to govern the *people* of God: and this he proveth by many Arguments. As,

1 *Argument* from his Pedegree. Ambrosius *in Luc.* 3.

1. *A Prosapia*, from his Progenitors; for he deriveth him *lineally* from King *David*, and he reckoneth fourteen Kings in his *Pedegree*: and after that, he brings him from *Zorobabel* in the bloud royal unto *Joseph*. Whereupon Saint *Ambrose* saith, that St. *Matthew* deriving his generation by and from *Solomon*, and St. *Luke* by *Nathan*, they seem to shew, *Alteram regalem, alteram sacerdotalem Christi familiam*, the one family to be from the *Kings*, and the other from the *Priests*; *Quia fuit verè & secundum carnem regalis & sacerdotalis familiæ*, because he was both of the *Royal* and

and of the *Prieſtly* family: *Et ſic Rex ex Regibus, & Sacerdos ex Sacerdotibus*, and ſo both a *King* and a *Prieſt*.

2. Saint *Matthew* proves him to be a King *ab adoratione Magorum*, from the doings of the *Wiſe-men*; for the *Star* of the *Meſſias* being propheſied of by *Balaam*, and left as a *Tradition* among the *Gentiles* by *Zoroaſtres* King of the *Bactrians*, (that was excellent in all learning) that it ſhould appear to ſhew the *birth* of this King of Kings; though *Virgil* flatteringly and falſly applyed it to *Auguſtus*, ſaying, 2 *Argument* from the doings of the *Magi*. *Numb.* 24.

Ecce Dionæi *præceſſit* Cæſaris *aſtrum*.

Yet theſe *Magi* being, as St. *Chryſoſtom* writeth, upon the Mountain *Victorialis*, worſhipping their God, a *Star* did appear unto them in the likeneſs of a *little childe*, and they rejoycing thereat, conceived that, as *Fulgentius* ſaith, *Puer natus, novam ſtellam fabricavit*, the long-expected childe being now *born*, did *create* this fore-propheſied ſtar, to teſtifie his *birth* unto the world; and therefore they did *forthwith* begin their journey to *Jeruſalem*. Fulgent. *fol.* 657. *in ſerm. de Epiphan.*

And how they came ſo *great* a journey in thirteen dayes after his nativity, *Rhemigius* anſwereth, *Puer, ad quem properaverunt, potuit eos in tam brevi ſpatio temporis ad ſe adducere*, The child, to whom they *haſtned*, was able to help them in ſo *ſhort* a ſpace to come unto him: and St. *Auguſtine* ſaith, that *Tres Magi iter unius anni in tredecim diebus peregerunt*, They performed in *thirteen days* the journey that might well require a *whole year* to finiſh it; eſpecially if you conſider, that theſe *Magi* were Kings themſelves, as St. *Cyprian* delivereth from the *tradition* of the Church, and St. *Chryſoſt.* diſſenteth not much from his opinion: when as the Prophet *David* ſaith to intimate the ſame thing, *The Kings of* Arabia *and* Saba *ſhall bring gifts* How the *Magi* came ſo ſpeedily to *Jeruſalem*. Cypr. *in ſerm. de Baptiſmo.* Chryſoſt. *hom. 6. in Matth. 2.* *Pſ.* 72. 10.

And now, when theſe *Magi*, theſe three Kings, had found out *this King*, they fell down and *worſhipped him*; for though, as St. *Chryſoſt.* ſaith, *Viderunt puerum hominem*, They ſaw this

What the *Magi* did.

childe to be *a man*; yet *Agnoverunt redemptorem*, they acknowledged him to be their *Redeemer*. And though he was, *In gremio pauperis matris poſitus, & pannis vilibus involutus, & nullum regiæ dignitatis humanæ ſignum habens*, lying in the lap of his *poor* mother, and wrapped in *vile* clouts, and without any *ſign* of royal Majeſty; yet, as both *Chryſoſtom* and *Fulgentius* ſay, *Ex ſtella didicerunt eum eſſe regem*, They were taught by the *Star*, to underſtand that he was a *King*: and therefore they did homage to him as to the king of kings, and they offered to him *gold*, *myrrhe*, and *frankincenſe*, the *gold*, to ſhew his *regal* dignity, the *frankincenſe*, his *deity*, *quia thus ad honorem divinum concrematur*, and *myrrhe*, to ſhew his *mortality*, becauſe they uſe to put *myrrhe* to the bodies of the dead.

And ſo by this their action, they ſhewed,

1. Their *humility*, *quia prociderunt*, becauſe they fell down.

2. Their *Faith*, *quia adoraverunt*, becauſe they worſhipped him. And

3. Their *Charity*, *quia munera obtulerunt*, becauſe they offered theſe their *gifts* unto him.

Why the *Magi* do neglect *Herod* and adore Chriſt.

But how cometh this to paſs, *quod volunt adorare regem nuper natum, & infantem lactantem, & non adorant regem ante annos aliquot ordinatum & populos imperantem*? That they will worſhip the King *newly born*, and an infant ſucking on his mothers breaſts, and worſhip not the King that was ordained long before, and was *ruling* and *commanding* all the people? What is this, *quod ille natus in palatio contemnitur, & iſte natus in diverſorio quæritur*? that he which is born in the *palace*, and laid in a bed of ſilver is *neglected*, and he that is born in the *ſtable*, and laid in the manger is *enquired* after and *adored*?

It is anſwered, becauſe that this child which is but *parvus in præſepio eſt immenſus in cælo*, ſmal in the cratch is great and immeaſurable in heaven; and he whom theſe *Magi* call King of the *Jews*, is the Lord and Creator of the Angels. And ſo you ſee how Saint *Matthew* by the teſtimony of theſe *Magi*, and the worſhip that they doe unto him, doth prove him to be a King.

The

The third Argument that he uſeth to prove him to be a King is drawn *ab Herodis timore*, from the fear of *Herod*; for when the *Magi* came near unto *Hieruſalem*, *abſcondita eſt ſtella*, ſaith Saint *Chryſoſtom*, *& quod ante apparuit, rurſus diſparuit*, and that which appeared before was vaniſhed again, ſaith Saint *Baſil.* And that for three ſpeciall reaſons. 3 Argument From the fear of *Herod.*

1. That the *Star* being hid, they ſhould be forced to *enquire* concerning Chriſt: that as they were *firſt moved* to ſeek him by a *celeſtial ſign*, ſo ſecondly, they ſhould be *confirmed* by the *prophetical* ſaying, and the anſwer of the *Hebrew* Doctors, ſaith Saint *Chryſoſtom.* *Chryſoſt. ſupra Matt.*

2. That the teſtimonies of Chriſts enemies might be, *longe præſtantiora ſideque digniora*, ſaith Saint *Baſil*, received without queſtion. *Baſil. Serm. de humana Chriſti generatione. fol.* 138.

3. That they, (that is, the *Magi* enquiring after him, that they might firſt *honour* him) the *Jews* ſhould be juſtly condemned, *qui illum cruci affixerunt, quem alieni adoraverunt.* Strange that his own Countrymen ſhould crucifie him, when theſe ſtrangers came to adore him. Therefore the *Star* was *obſcured*, and they enquired, *where is he that is born King of the Jews?*

Whereupon *Herod*, though it ſhould have moved him to caſt his *Crown* at his feet, yet was he vexed with *grief* at the heart, and troubled with horrible fear which the *Magi* brought to this King of the *Jews*, by their enquiring after *another late-born King of the Jews.* And therefore being *full of fear*, leaſt this *ſpiritual King* ſhould take away his *temporal* Kingdom, as he had formerly ſlain *Hyrcanus*, *Ariſtobulus* and his three Sons in his furious rage: ſo now, being more *incenſed* with ire, through this *Frantique fear*, he put to death his own wife *Mariamne*, his mother *Alexandra*, and fourty of his *chiefeſt* noble men of the tribe of *Juda*, and he ſlew all the *great Sanhedrim*, that is, the 72 Senators of the *Jews*, and fourteen thouſand infants in and about *Bethlehem* (as ſome do think) and among the reſt he ſlew his own infant born of a *Jewiſh* woman, as *Philo* writeth, which made *Auguſtus* ſay, That he had rather be his *pig* then his *ſon*; And all this he did in *Joſeph. l.* 15. *c.* 9. *&* 11. *Philo Judæus in l. de tempore*

in hope to root out and destroy all the *royal* bloud of *Juda*, least this King and Lion of *Juda* should deprive him of his Kingdom. And what insanable, incurable madness is this? and how vain is the thought? For this King, which is now born, doth not come, saith *Fulgentius*, *reges pugnando superare, sed moriendo mirabiliter subjugare*, not to overcome them by *fighting*, but wonderfully to subdue them by *dying*, and therefore he is not born, *ut tibi succedat, sed ut in eum mundus fideliter credat*, That he should *succeed* thee, but that thou and all the World should *believe* in him, and so be saved by him.

Innaniter ergo invidendo timuisti successorem, quem credendo debuisti quærere Salvatorem. Fulgent. Serm. de Epiph. fol. 652.

And therefore it was but a *vain* thing for *Herod* to fear where *no fear was*, and to foster *fear* where he should have *faith*: but this fire of anger and this *fear* of heart, doth sufficiently shew that *Herod* knew the *Messias* should be a King, though he understood not what manner of King he should be, and so Saint *Matthew* setteth down this his fear and cruelty for the third argument, to prove the *kingrick* office of Christ, and Christ to be a King.

4 Argument. From Christs riding to *Hierusalem* upon the asse.

The fourth argument that Saint *Matthew* useth to prove Christ to be a King is, from his riding to *Hierusalem* upon *an asse*; and he tells us plainly, that Christ did this, to shew that he was *the King of the Jews*; for he saith, that all this was done, that it might be *fulfilled* which was spoken by the Prophet, saying, *Tell yee the daughter of Sion, behold thy King cometh unto thee meek, and sitting upon an asse*, and ask the *Jews*, saith Saint *Chrysostom*, *quisnam regum asina vectus* Hierosolymam *intravit*, which of all their Kings entred *Hierusalem* upon an *asse*, and they shall never be able to name *any other* besides Christ. For the other *Kings* rode in Chariots, to shew their *pompe*, and this King onely rode upon an *asse*, to shew his *humility*, and yet, *neque amittit divinitatem, nec regiam dignitatem, cum nos docet humilitatem*, by teaching us *humility*, he neither looseth his *divinity*, nor abateth any thing of his *royal dignity*: when as *clemency* and *humility* in Majesty do shine like a *precious diamond* well set in the *purest gold*. And Saint *Ambrose* saith, that when Christ rode to *Hierusalem* upon

Matth. 21. 4, 5. Chrysost. hom. 67. in Matt.

Bedalib. 5. in Luc.

upon an *aſs*, the people that followed him, did three ſpeciall things. What the people did.

1. They repeated the Prophecie, to ſhew that they were not deceived.
2. They acknowledged his *Deity*, in ſaying, *Hoſanna*, *Salvum fac*: ſave Lord.
3. They called him their King, becauſe he was the *Son of David*.

And all was to ſhew, that this *meek* and humble *King* was the promiſed *Meſſias*, the *glory* of *Iſrael*, and the *expectation* of the *Gentiles*.

The fifth Argument that Saint *Matthew* uſeth to prove Chriſt to be a *King* is from the *marriage* of the kings ſon; for venerable *Bede* demandeth who is the *Kings ſon*, but he, of whom the Prophet ſpeaketh, *homo eſt & quis cognoſcit eum?* And the *marriage* of this ſon is the *union*, and *joyning* together of the *God-head* with our *humane* nature *in uno ſuppoſito*, in one perſon. The *ſervants* that he ſent to invite the gueſts, were the *Prophets* and *Preachers* of the Goſpel: thoſe that were *firſt invited* were the *Jews*: the three ſorts of refuſers are. 5 Argument. *Matth.* 22. 1, 2. From the marriage of the kings ſon. *Beda ſuper Luc. l.* 4.

I. *Rich Worldlings* that ſay *villam emi*, and do love the things of this *World* better then the things of God. Who were the refuſers to come to the Wedding.

II. *Senſual men*, that have 5 *yoke of Oxen*, and doe follow the luſts of their 5 *Senſes*: the luſts of the eyes and pride of life.

III. *Laſcivious wanton men*, that cry *uxorem duxi*, and are led away with carnal pleaſures.

Or as Saint *Ambroſe* ſaith, we may underſtand.

I. The *Gentiles*, by him that ſaid *villam emi*, I bought a farme.

II. The *Jews*, by him that ſaid, I bought 5 *yoke of Oxen*, becauſe they were under *the heavy yoke of the Law*, and the 5 books of *Moſes*, that were ſuch a *yoke* as that neither *they* nor their *fathers* could bear it; and therefore they cryed out

Psal. 2. out, *dirumpamus vincula*, let us break these *bonds asunder*, and cast away these cords from us. And

III. The *Heretiques*, *Schismaticks*, and the like *Fanatique* Sectaries, that are wedded to their own obstinate and foolish opinions, which like *Eva* tempteth them, and as another *Dalilah* destroyeth them, may be understood by him that had *married a wife*, and therefore neither *could* nor *would* obey the truth, and so come unto the *marriage* of this King, which is here shewed unto us by the Evangelist, but tell us flatly, they neither *can* nor *will* do it: their *wife* (which is their *obstinate opinion*) will not suffer them.

6 Argument. *Beda in Luc* The sixth Argument that Saint *Matthew* produceth to prove Christ to be a King, is, from the *inscription* of *Pilate*, *Jesus of Nazareth, King of the Jews*. Whereupon *Beda* saith, that because he was both *King* and *Priest* together, when he offered up that *invaluable sacrifice* of his flesh upon the *Altar* of his cross unto God his Father, he *fitly* challenged (and it was *rightly* given unto him) the *title* of his *royalty*, which did *belong* and was so due unto him, and that *title* was written in *Hebrew*, *Greek*, and *Latine*, which were and are the three most special languages of the World, that all the World might *read* it, and believe it, that Christ by his cross *non perdiderat sed potius confirmavit & corroboravit imperium*, hath not lost, but rather *strengthened* his right unto his kingdome: So that although God suffered them to take away his life, yet they could not take away his *kingdom* from him, but when he was *dead* upon the cross, yet still the *title remained*, that he was *Jesus of Nazareth king of the Jews*. And it was written in *Hebrew* in respect of the *Jews*, that gloryed in their *Law*, and in *Greek*, in respect of the *Gentiles*, that boasted of their wisdom, and in *Latine* in respect of the *Romans*, which then ruled and domineered over most and almost *all the Nations* of the World; that the *Jews*, will they, nill they, may see, that *omne mundi regnum*, *omnis mundana sapientia*, *& omnia divinæ legis sacramenta testantur*, *quia* Jesus *est Rex*, every kingdom of the earth, all the *wisdom* of the World, and all the *sacraments* of the divine law, do bear witness, that Christ is

King

King, and *this Lion* here ſpoken of in this Text. And the *difference* betwixt this Lion and all other Lions, is, that, as *Franciſcus Valleſius de ſacra Philoſophia, c.* 55. ſaith, *Mos Leonis eſt ſibi tantum prædam capere, & non Leænæ*: but Chriſt took the prey for his Church, and not for himſelf.

And we finde that his *kingdome* by three ſpecial *prerogatives* excelleth *all other kingdomes* of the world; that is, 1. Preheminence of Chriſts kingdome threefold.

1. *Eternity*;
2. *Purity*;
3. *Largity*;

1. The Prophet ſaith, *thy Throne, O God, is for ever and ever, and thy Dominion ſhall endure throughout all Ages*: but *tranſibit gloria mundi*, all other Kings within *ſo many years* ſhall not govern, and after *ſo many dayes* they *ſhall* not be; for death ſpareth none, but *ſceptra ligonibus æquat*. And as *Nazianzen* ſaith, *Conſtantinus Imperator & famulus meus, oſſa Agamemnonis & Thyrſitis*, death makes no *difference* betwixt the bones of King *Agamemnon* and baſe *Thyrſites*, the Emperour *Conſtantine* and my ſervant; but when their race is run and their glaſs is out, we may ſay of each of them, as *Horace* ſaith of his Friend *Torquatus*. *Pſal.* 110.

Non Torquate *genus, non te facundia, non te* *Horat.*
Reſtituet pietas. ——

But this King hath a *prerogative* above them all, for he was, *Rex à ſeculo*, a King from *everlaſting*, and he ſhall be a King *in ſecula ſeculorum* world without end; for ſo the Angel *Gabriel* teſtifieth, that *of his kingdome there ſhall be no end*. *Luke* 1. 33.

And this ſhould batter down the *pride* of Tyrants, that ſay with *Nebuchadnezzar*, *Is not this great Babel that I have built?* For *mene, mene, tekel, peres*, their glory is but as the *graſs* of the field; or otherwiſe, if they were *immortal*, they were *intolerable*. And this ſhould teach us to labour, to become the *Subjects* of this *King*, in whoſe kingdome there

Aug. l. 1 c. 10. de Trinitate.

shall be, as Saint *Augustine* saith, *requies sempiterna, & gaudium quod nunquam auferetur à nobis*, An everlasting rest, and joy that shall never be taken from us.

2. Preheminence.

The second *preheminence* of his kingdome is *purity*; for of this King the Prophet speaketh, *thou hast loved righteousnes and hated iniquity*, and *the scepter of thy kingdome is a scepter of righteousnes*. For this King is not like *Ahab*, that would take away *Naboths* Vineyard, nor like *Rehoboam*, that would *oppres* his subjects with over-grievous Taxes, but he is a *righteous* King, and a most *just* Judge, far unlike some Judges of former dayes, that for a *word* have made a man a *transgressour*, and for a *syllable* or one letter, have quite *overthrown* a mans cause and right, and so have made the Laws *a nose of wax*, to bend and turn as they pleased, and to be *rete Vulcanium*, like *Vulcans* iron net, to catch the *poor* and friendless: but *tela aranea*, like the spiders web, so *easie* for the rich and powerful to passe through it. But *blessed* be God for it, we have *few such* now, and we hope we shall not *provoke* God so far, as to send *such* amongst us; for if you suffer *oppression* and wrongs, when as the Poet saith,

Mensuraque juris vis erit.

Then surely, *peaceable* men shall not be able to *live* in the Common-wealth. But the *equity* and justice of this King should perswade *all other Kings* to follow his Example, and as the wise man saith, *to love righteousnes, all they that are Judges of the earth.*

Sap. 1. 1.

3. Preheminence.

The third *preheminence* of his kingdome is, that God *anointed* this King with *the oyle of gladnes* in all things *above his fellows*; for their time hath an *end*, their dominion a *limitation*, but his time is not *limited*, and his rule hath no *marches*: but *exivit in omnem terram*, it hath gone forth into *all Lands*, because he is *the King of all the earth*: and when as all other Kings are but *Reges Gentium*, Kings of some *few* Nations, he is *Rex Regum, & Dominus Dominantium*, the King of all other Kings, and the Lord of all Lords.

And

And therefore *Euſebius* ſaith, that the diſtinction or *difference* betwixt this *true Chriſt* and the other *imaginary* Chriſts, that were *anointed Kings* before him, may truely and *very eaſily* be diſcerned; *quia illi priores Chriſti nulli penè niſi gen-* Euſeb. *l.* 1. *c.*
ti propriæ cogniti ſunt, thoſe former Kings were *ſcarce* known 1. *Eccl. Hiſtor.*
to any, but to their *own* proper people: but not onely the *name*, but alſo the *rule*, power and *kingdome* of this *true King* is extended over all Nations, *& per univerſum orbem terræ*, and through the compaſſe of the round world.

And though, when the Jewes would have *crowned* him King, *Rex fieri noluit*, he refuſed the ſame; yet to ſhew that this *Dominus Angelorum*, was alſo *Rex Judæorum*, as *Beda* Beda *l.* 5. *in*
ſpeaketh, when he rid to *Jeruſalem* upon the Aſſe, he *wil-* *c.* 19. *Luc.*
lingly permitted the people to cry *Hoſanna*, and to intitle him *King of the Jewes*, and he confeſſed as much himſelf unto *Pilat*, that he was *a King*.

And what meaneth this, ſaith the *Venerable Bede*, that he now *willingly* embraceth, *quod prius fugiendo declinavit?* that which before he *declined*, and fled from it; and the *kingdome*, that while as yet he lived *in the world*, he would not accept, he now denieth not to take it, when he is by and by ready to go *out of the world*.

He anſwereth, that he formerly refuſed it, becauſe of the Beda *l.* 3. *in*
groſs imagination of the Jewes, that conceited him to be a *c.* 11. *S. Mar.*
temporal King like unto others; but he doth *now* accept it, to ſhew, *quod non temporalis & terreni, ſed æterni in cœlis Rex eſſet imperii*; that his *kingdome* was not of *this world*, as himſelf ſaid unto *Pilate*, but as the King of *Heaven* he ruled all the world.

Well then, ſeeing Saint *Matthew* doth by ſo *many* inan- What we may
ſwerable arguments prove Chriſt to be *a King*, and that he learn from
is a perpetual, *univerſal* and principal King, and here ex- this Doctrine,
preſt by the *Lion* in this Text, we may collect and draw that Chriſt is
matter both of *comfort* and *fear*, both of joy and of grief. our King.
For

1. Seeing Chriſt is *King*, then, as the *Pſalmiſt* ſaith, *ex-* *Pſal.* 97. 1.
ultet terra, let the earth rejoyce; for if we will *obey* him, and

be ruled by him, he will appoint over us such *Vicroyes* and under-rulers, that will lead us, *sicut oves*, gently and *lovingly*, like sheep, as he did the *Israelites* by the hands of *Moses* and *Aaron*. And

Psal. 99. 1. 2. Seeing Christ is *King*, then as the same Prophet saith, *contremiscat populus*; let the people tremble; for if they fall to be unruly, as we were of *late*, let them be never so *impatient*, this King can as *easily* gather unto himselfe the spirit of his *under-Princes*, as we can slip a cluster of Grapes from a Vine, and he can send them a *Rehoboam* without Wisedome, or a *Jeroboam* without Religion, or *Athur* a Stranger, an *Usurper*, as we have had, to be our *King*, or *nullum Regem*, no King at all, but a disordered *Anarchy*, which is the *worst* of all; and all this, *quia non timuerunt Jehovam*, because they cared not for God, neither was God *in all their thoughts*.

Psal. 10. 4.

But to end this *Point*, seeing Christ our King is this *Lion* here mentioned, we need not fear our *spiritual* enemies; for though he be a *Lion*, and a *roaring Lion*, that is against us; yet you see we have a *Lion* with us; and as Saint *John* saith, *he that is in us is greater then he that is in the world*, and is stronger then the *strong man* armed, and able, as the Apostle saith, *to tread and bruise Satan under our feet*; and therefore we ought *to stand fast* in the Lord without fear, because as Saint *Chrysostome* well saith, *non debet timere hostem fortem, qui habet Regem fortiorem*, he need not fear the *strongest enemy* that hath a *stronger King*: as our King is, blessed be God for it.

1 *John* 4.

Rom. 16. 20.

Vide the abridgment of the Gospel, *fol.* 26. & 27.

2. Saint *Luke* is understod by the Calf.

2. as Saint *Matthew* is here understood by the Lion, (*quia solet res qua significat ejus rei nomine quam significat nuncupari*, as the *bread*, that *signifieth* the body of Christ, is termed the *body of Christ*) because he proveth Christ to be the *King* of the *Jews*, and that *Lion of Juda*, which was so long expected to come into the world: so, for the like reason, Saint *Luke* is here to be understood by the *Calf*, because he *principally* aimed to prove Christ, that is *signified* by the *Calf*, to be that *Priest*, of whom the Lord sware, *thou art a Priest for ever after the order of* Melchisedeck.

For

For I told you before, that of all the *ſacrifices* of the four footed Beaſts of the Herds, which the *Hebrews* called *bakar*, that is, *majores hoſtias*, the greater ſacrifices, the *Calf* was moſt *acceptable* unto God, as the Prophet ſheweth, *when they offered yong bullocks, id eſt*, goodly Calfs *upon his altar*. And the reaſon is, becauſe the *Calf* is meeker and more *gentle* then either of the reſt; in regard of which *meekneſs*, the quiet and *peaceable man* is metaphorically called *a Calf*. *Pſal.* 51. 19. *Heb.* 9. 19. *Exod.* 24. 8. *Eſay.* 11. 6, 7.

And therefore by the *Calf* is here ſignified the *Prieſtly office* of Chriſt, whereby he offered up himſelf as a meek and *immaculate Calf* unto God, that by the *blood of this Calf*, we might be ſprinkled and *purged* from all our ſins; becauſe that *without ſhedding of blond there is no remiſſion*, as the Apoſtle ſpeaketh. *Heb.* 9. 22.

And of all the *reſt* of the Evangeliſts, Saint *Luke* onely doth moſt *ſpecially* aime to prove Chriſt to be *a Prieſt*, and to ſhew his *Prieſtly office*; for both the *Alpha* and *Omega* of his Goſpel is concerning the *Temple* and the ſacrifices thereof, when as he *beginneth* the ſame with the *Prieſthood* of *Zacharias* and his ſacrifice of incenſe, and *endeth* the ſame with the *ſacrifice* of the Chriſtians that were continually in the *Temple* prayſing and bleſſing God. *Luc.* 24. 53.

For though that before the *birth* of this *Prieſt*, the *other Prieſts* were to burn *incenſe* in the Temple of the Lord, as *Zacharias* did; yet this *Prieſt* being now born, and *aſcended* up to heaven, the *ſacrifice* that the Chriſtians are to offer unto God, is to be continually *prayſing and landing God* in the Temple, as Saint *Luke* ſaith the Apoſtles did. For the true *propitiatory ſacrifice* being exhibited, the *Types* and Figures thereof muſt now *ceaſe* and be aboliſhed, and in the *place* thereof, the *gratulatory ſacrifice* muſt be eſtabliſhed. And therefore Saint *Luke* beginneth his Goſpel with the *propitiatory ſacrifice* of *Zacharias*, becauſe Chriſt was not as yet incarnate: but he *endeth* the ſame with the *gratulatory ſacrifice* of the Apoſtles, becauſe that now *the word was made fleſh*, and Chriſt had aſcended into Heaven. *John* 1.

And

S. *Luke* proveth *Christ* to be a Priest by 3 special Arguments.

And lest this should not be sufficient to demonstrate *Christ* to be a *Priest*, he proceedeth to prove him to be *that Priest* which was after the order of *Melchisedech*, by three other special Arguments.

1. *A Prosapia*, from his *Pedegree*.
2. From the true *qualities* and *properties* of a *Priest*.
3. From the performance of the *duties* and *office* of a *Priest*.

1 Argument from his Pedegree.

1. In that St. *Luke* deriveth his Genealogy by *Nathan*, S. *Ambrose* saith, it was to shew his *Priestly* office; and Venerable *Bede* saith, that because Saint *Matthew* intended to shew the *Regal office* of *Christ*, and St. *Luke* his *Priestly office*, therefore St. *Matthew* derives his person from King *Solomon*, and St. *Luke* from *Nathan*: and so, saith he, in the Chariot of the *Cherubims*, the *Lion* which is the *strongest* of all Beasts, designs his *Kingly office*; and the *Calf*, which was the *sacrifice* of the Priest, denotates his *Priestly function*: and saith he, *Eandem utrque sui operis intentionem in genealogia quoque salvatoris texenda observavit*, And both the *Evangelists* in like manner observed the *same intention* of their work in setting down the *genealogy* of our Saviour. And then immediatly he addeth two excellent Observations to confirm the same point. As,

Beda *l.* 1. *in c.* 3. *Luc.*

1 Observation. Beda *ibid.*

1. That in the *manner* of setting down his genealogie S. *Matthew* descended from *Abraham* to *Joseph*, to note his *Kingly office*, and to shew that he partaked with us of our *mortality*: but S. *Luke* by ascending from *Joseph* unto *Adam*, and so to God, doth rather design his *Priestly office* in expiating our sins, and so bringing us to *immortality*. And therefore, in the descending generations of S. *Matthew*, the taking upon Christ *our sins* is signified; but in the ascending genealogies of S. *Luke*, the abolition of *our sins* is noted unto us. For so the Apostle saith, *God sent his Son in the similitude of sinful flesh*, there is the acception and the taking of our sins upon

upon him; *and for ſin*, or by the ſacrifice for ſin, *condemned ſin in the fleſh*; there is the *expiation* of our ſins. And, Rom. 8. 3.

2. To the ſame purpoſe he obſerveth, that S. *Matthew* in his genealogie deſcended from *David* by *Solomon*, with whoſe mother *David* ſinned: but S. *Luke* aſcended by *Nathan* unto *David*, by a Prophet of which name God abſolved him from his ſin. 2 Obſervation.

The ſecond *Argument*, whereby S. *Luke* proveth Chriſt to be a *Prieſt*, is from the *quality* of a Prieſt, what *manner* of man he ſhould be; and that is, to be endued with *knowledge* and *uprightneſs*, or judgement and righteouſneſs: for which cauſe the Prophet prayeth, *Give the King thy judgement, O God, and thy righteouſneſs unto the Kings ſon*: For who is this *King*, and this *Kings ſon*, but this *Prieſt*, the Meſſias of the world? And ſo *Moſes* prayeth in like manner, *Let thy Urim and thy Thummim be with thy holy One*, or as ſome read it, *upon the man of thy mercie*: for who is this *holy One*, or this man of *his mercy*, but this our *true high Prieſt*, called the man of *his mercy*, 2 Argument from the quality of a Prieſt which ſhould be 1. knowledge. 2. uprightneſs. Pſ. 72. 1. Deut. 33. 8.

1. Becauſe he is the man that is *full of mercy*.

2. Becauſe that God out of his *meer mercy* did give this man unto us.

3. Becauſe by this *man onely* and none elſe, we obtain mercy.

And according to theſe two mens *prayer* for thoſe *two things* to be given unto the *high Prieſt*, God gave them moſt *amply*, without meaſure, unto the *Meſſias*, that is, our *high Prieſt*: For, *I have put my Spirit upon him*, ſaith the Lord, there is *knowledge*; and he ſhall bring forth *judgement* unto the *Gentiles*, there is *uprightneſs*. Eſay. 42. 1. Jer. 23. 5.

And S. *Luke* ſheweth, that Chriſt had *Urim and Thummim*, knowledge and uprightneſs *without meaſure*. For, 1. *Chriſt* his knowledge. Luke 11. 49.

In regard of the firſt, he plainly calleth him, the *wiſdome of God*. And his wiſdome *appeared*,

1. In his *wiſe*, unreprovable and unrepliable *anſwers* to *Satan*,

Satan, that subtil Serpent; to the *Herodians*, that feigned themselves to be *just men*, and were sent to intrap him in his speech; and to the *chiefest Doctours* of the Jews, to whom he did so *wisely* answer, that they durst not *ask him* any thing at all: and if he asked *them* any question, they answered, *They could not tell* how to answer him. Luke 20. 7.

2. In his *heavenly teaching* of his followers, so *truly* expounding the Prophecyes of the Prophets, so *profoundly* speaking to them in parables, so *plainly* delivering the Law unto them, and so *sweetly* comforting all that came unto him, that *the eyes of all were fastened upon him*, and they wondered *at the gracious words that proceeded out of his mouth*. And, Luke 4. 20, 22.

2 His uprightness.

In regard of the second, that is, his *uprightness*, S. *Mark* saith, that the people testified *he did all things well*. And S. *Peter* saith, *There was no guile found in his mouth*. And S. *Luke* confirmeth the *same* throughout his *whole Gospel*. Mark 7. 37. 1 Pet. 2. 22.

3 Argument from the office of a Priest, threefold.

The third *Argument* whereby S. *Luke* proveth Christ to be a *Priest*, is from the *duty* and *effice* of a Priest, which is specially threefold:

1. To *expound* the Law.
2. To *pray* for the people.
3. To offer *sacrifice* for their sins.

1. The Prophet *Malachy* saith, *The Priests lips should keep knowledge*, and *the people should seek the law at his mouth*. And S. *Hierom* saith, It is the *duty* of the Priest, to *answer* all that ask him concerning the Law; and therefore if he be the *Priest* of the Lord, let him *know the law* of the Lord: or if he be *ignorant* of the law, he is *no Priest* of the Lord. Mal. 2. 7. Hieron. *super* Hagg.

And therefore S. *Luke* sheweth, That Christ taught the people most *diligently*, expounded the Law most *truly*, and answered all questions that were asked of him, most *readily*. And,

2. He sheweth, That he *prayed* for S. *Peter*, that his *faith should not fail*: And S. *John* sheweth, how he prayed for all Luke 22. 32.

those

thoſe whom his *father gave him*; and for all them alſo, which ſhould *believe on him* through the word. And, John 17. 11. & 20.

3. How, as a *Prieſt*, he offered *ſacrifice* for the ſins of the people (which he did both in the *Garden* and upon the *Croſs*.) S. *Luke* ſheweth it more *amply* then any of *all* the Evangeliſts; for though S. *Matthew* and S. *Mark* do tell us that he was in *heavineſs*, or exceeding ſorrowful, when he came to the garden: yet S. *Luke* expreſſeth the *matter* more fully and more lively then both of them: for he ſaith, that he fell into a *ſweating agony*, that is, a *perplexed fear* of one that is entring into a *greivous* conflict, as both *Ariſtotle* and Saint *Baſil* teſtifie. And ſuch a perplexed fear is a moſt *acceptable Sacrifice* in the ſight of God, as the Prophet ſaith, *The Sacrifice of God is a troubled ſpirit, a broken and a contrite heart O God ſhalt thou not deſpiſe*; and ſuch a *broken heart* was the heart of this *Prieſt* at this time, for here is both Ἀγωνία and Ἀγώνια, a combate and a Sacrifice, a *troubled Spirit* and a freſh *bleeding Sacrifice*. Matth. 26. 38. Mar. 14. 35. *Ariſtot. ſect. 11. probl. 30. et Baſil. in c. 17. Iſaiæ.* Pſ. 51. 17.

1. He offered up his *ſoul* while he was in the Garden in a *fervent Prayer* to God, and that *Prayer*, ſaith Pope *Leo*, was *in omnibus perfecta*, in all things *perfect*, and for all men. And it conſiſted like a faithfull Prayer *plus gemitibus quam ſermonibus*, rather in ſighs then in words; for it was ſaith Saint *Auguſtine*, very *ſhort*, but very *pithy*, few words but full of fervency, and therein his intention was *earneſt*, for he went a ſtones caſt from his Diſciples; his *love* was *great*, for he often ingeminated, *Father, Father*; his *faith* was *ſtedfaſt*, for he ſaid *my father*; his *affection* was vehement, for he cryed, *O my father*; his *humility* was *unfained*, for he *kneeled* down, and with great *reverence* he fell groveling upon his face, as Saint *Matth.* witneſſeth; his *conſtancie* was *apparent*, for he prayed *three times*; his *obedience* was *unreprovable*, for he ſaid, *Not my will* but *thy will be fulfilled*; and his *fervency* was *admirable*, for every word *drew drops of blood*: and therefore this *prayer* was directed as an *incenſe* in the ſight of his father, and the lifting up of his hands as an *evening ſacrifice*. And as the Apoſtle ſaith, he was heard in that which he feared; and he Pſ. 14. 2.

1. He offered up his ſoul in prayer. *Leo Serm. 7. de paſſ.*

The quality of Chriſt his prayer. *Brevis oratio penetrat cœlum.*

had all that he desired: for whereas S. *Bernard* demandeth, *Quid oras domine, quid sudas*, and *quid fiis?* for what dost thou pray O *Lord*, and why dost thou *sweat?* Saint *Hilary* answereth, *Pro nobis oratio, pro nobis sudor est*, his prayer and his sweat, and his thirst and *all*, was for us, and he obtained *all* for *us*. And then,

Hilarius l. 10. de Trinit.

Esay 53. 10.

2. He offered up his body to be broken, and his bloud to be shed for our sins.

Levit. 17. 11. Heb, 9. 22.

Ps. 130. 7.

Num. 19. 4. Levit. 8. 11.

That Christ shed his bloud seven times to cleanse us of our sins.

2. As he *then* offered up his *soul* in a *fervent* prayer for us; so, when it pleased the Lord *to bruise him*, as the Prophet saith, he offered up his *bloud* in a *sweating* fervour, and his *body to be broken* for our sins; and as the Angel *whose name was secret*, kindled the *fire* upon the Altar, and at length the flame *increasing*, himself also *ascended* in the same: so here in this *agony* of Christ, our Saviour kindled *the fire* of his love, and then as a *faithfull high Priest* he offered up himself, as a *sweet smelling sacrifice* unto God. And seeing *bloud* must make an *attonement* for the soul, and as the Apostle saith, *without shedding of bloud there is no remission*; therefore this our *Priest* shed his *own bloud*, to procure the forgiveness of *our sins*: the bloud of his *head* when he was crowned with *thornes*, the bloud of his *heart* when he was pierced with a *speare*, the bloud of *all parts* when he was *whipped*, and the bloud of his *whole body* when he sweat the *drops of bloud*, not a watry dew, but *nimbus sanguinis*, a bloudy showre, when as *totus sudore defluit*, it passed through and through his garment and *trickled down to the ground*, as Saint *Luke* testifieth, that there might be, as the Psalm. saith, *plenteous redemption*. And as *Eleazar* the *high Priest* was to take the *bloud* of the *heyfer* with his finger, and *sprinkle* of her bloud *directly* before the Tabernacle of the Congregation *seven times*; so Christ our *Priest* shed his bloud *seven times* to purge away our sins.

1. In his *Circumcision*, 2. In the *Garden*, 3. When he was crowned with *thornes*, 4. When he was *whipped*, 5. When his hands were *nailed*, 6 When his feet were fastned to the *Cross*, 7. When his side was *pierced* with a *speare*. And then as the *sin* of man was *maledictio terræ*, the curse of the earth; so this *bloud* of Christ is *medicina terræ*, the medicine

dicine of the world. And therefore the Apoſtle ſaith, that the *bloud of Chriſt ſpeaketh better things then the bloud of Abel*; for by the ſhedding of *Abels bloud*, Gods *wrath* was *kindled*, but by the ſhedding of *Chriſts bloud*, Gods wrath was *appeaſed*; the *bloud of Abel* gave life onely to *himſelf*, but the *bloud of Chriſt* gives life to *all beleivers*; the bloud of *Abel* cryed for *vengeance* againſt his brother, but the bloud of *Chriſt* cryeth for mercy unto his enemies, and the bloud of *Abel* cryed a while, and then *ceaſed*, and then it was no more *available*, but the bloud of *Chriſt* ſtill cryeth and *never ceaſeth*, and is available for us *for ever*. Heb. 12. 24.

And ſo you ſee how Saint *Luke* proveth Chriſt to be the *Prieſt*, which is to be *the Prieſt for ever, after the order of Melchiſedeck*, and therefore he is here underſtood by the *calf*, that was the *chiefeſt ſacrifice* of the Prieſts.

3. By him that had the *face of a man*, the fathers do underſtand Saint *Mark*, becauſe his *principal aime* was to ſhew that Chriſt was a *true* and *perfect man*, the ſon of a *poor Carpenter*, and in all things like unto us, *ſin onely excepted*. And this truth was ſo *manifeſt* that his very enemies confeſt it, and would have *ſtoned* him becauſe that he being *a man* made himſelf *a God*: for their eyes ſaw that he had *fleſh and bloud* like other men, and that he did *hunger* and *thirſt* and was *weary*, and touched with all the *blameleſſe paſſions* and *affections* of other men, and therefore Saint *Mark* is very *ſhort* in his Goſpel, not above ſixteen Chapters in all; becauſe he needed not to uſe many Arguments, when as all that ſaw him did *readily* confeſs it. 3. St. *Mark* is underſtood by him that had the face of a man, Mark. 6. 3. and John 10. 33.

4. By the *flying Eagle* all the old Interpreters do underſtand Saint *John*, becauſe that when *Ebion* and *Cerinthus*, two Jewiſh Proſelites, denied the *Deity* of Chriſt, he *purpoſely* wrote his Goſpel for that *main end*, to confute that *damnable* errour, as *Euſebius* and others teſtifie; and therefore in the very *Frontiſpiece* of his work, he mounteth up like an *Eagle*, and ſaith, *in the beginning was the word, and the word was with God, and the word was God*: and ſo throughout his *whole* Goſpel you may eaſily perceive his *chiefeſt aime* is to prove 4. Saint *John* underſtood by the flying Eagle. John 1. 1.

that the son of *Mary* is the son of the *eternal God*, coeternal and coequal with his father, and especially because he *proveth* him,

1. To be the *Creator* of all things, *c.* 1.

2. To be Καρδιογνώστης, the knower and searcher of the secrets of our hearts, *c.* 2. 25.

3. To be the worker of such *miracles*, as the raising up of *Lazarus*, and the like, which none could do but *God*

And it was *requisite* that the *mediator* betwixt God and man, should be *God and man*; *Man*, because man had sinned, and therefore *meet* that man should make satisfaction, and not *Ziba* make the fault, and *Mephibosheth* bear the punishment, which should be very unjust; and *God*, because our nature *should*, but *could* not bear the *burthen*, which was the *weight* of Gods wrath for our sins. But God, as God, *could*, but *ought* not; and therefore, seeing the one *ought* but *could* not, and the other *could* but *ought* not, *God* and *man* must be joyned together in *one person*, that man *might* do what he *ought* to do, and *suffer* what he *ought* to *suffer*; and so goe *thorough* the work of our redemption.

And therefore, as Saint *Mark* had proved Christ to be a *man*: so Saint *John* proveth him to be the *true* and *eternal* God. And so you see that by these *four Beasts* we are *primarily* to understand the *four Evangelists*.

Secondly, all the good Magistrates and Ministers are understood to be like these four beasts.
1. Like the Lion. *Jos.* 1.7.

Secondly, As the *four Evangelists* are in the *first place* to be understood by these *four Beasts*, for the reasons before shewed; so likewise all *Magistrates* and all *Ministers* ought to be like these four Beast. As,

1. Like the *Lion* for courage, without fear, *Confidens ut leo absque terrore*; for so the Lord commanded *Joshua* to be strong and of a good courage, saying, *Onely be thou strong and of a most valiant courage*: and so *Jethro* tells *Moses*, That his Judges should be *men of courage* and undaunted, *Quia timiditas judicis est calamitas innocentis*. So when the *Jews* told *Pilat*, if thou letteſt this man go, *Thou art none of Cæsar's friend*, he was *afraid*; and through that *fear* he condemned the *Son of God*. And so doth *fear* cause many o-

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thers to wrong the *Innocents*. And therefore to you that are the *Judges*, to settle the *disturbed* Estates of this Kingdom, I say, that it cannot be, but that *many*, and *many great men* will frett and chase, and be *discontented* at your doings, though you do never so *justly*: but it is your *duty* to do that which is *just*; and in doubtful cases, when evidences on both sides are in *aquilibrio*, to encline to that which tendeth to the *service* of God's *Church*, and the *honour* of the King's Majesty: and you ought *always* to remember what the *Wiseman* saith, *Love righteousness yee that be Judges of the Earth*; *for righteousness exalteth a Nation*. And this *righteousness* you cannot *preserve*, unless you be *like Lions*, without *fear*, either of *threatnings* or of *dangers*. *Sap.* 1. 1. *Proverb.*

And as the *Magistrates*, so the *Ministers* and Preachers of God's word should be like *Lions*, to do their *duties* without *fear*; for so the Lord saith unto *Ezechiel*, I send thee *to a rebellious Nation*, but thou son of man, *be not afraid of them*, neither be *afraid* of their words, nor *dismayed* at their looks, *Quia timiditas Predicantis est calamitas Audientis*, Because the *fear* of the *Preacher* is the *calamity* of the *Hearer*, when the *fear* of *reproving* mens sins *hardeneth* them in their sins, and *encourageth* them to sin more and more. And therefore I say, that we should remember what the Lord commandeth us, *Cry aloud, and spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins*. And if the *great* men of the world *threaten* us to rob us of our *lands*, or deprive us of our *liberties*, let us look what the Lord saith, *I, even I, am he that comforteth you*; *and who art thou, that thou shouldest be afraid of a man that shall dye, and of the son of man which shall be made as grass, and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy?* *Ezech.* 2. 6. *Esay* 57. 1. *Esay* 51. 12, 13.

And it is *well* that he saith, *I, even I am he that comforteth you*, seeing it is with us as it was with *Ezechiel*, that *Bryars and thorns are with us, and we dwell among scorpions, a rebelli-* *Ezech.* 2. 3, 4.

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ous Nation, that are *impudent* and *stiff-hearted*; for I must *humbly* crave leave to tell you a story of *truth* and no *fiction*. When I came first to die in the Bishops house in *Kilkeny*, I dreamed, that the Bishops Court was full of *people*, Citizens, Souldiers, and Gentlemen, with Drumms, Swords and Muskets, and being *affrighted* with the sight of them, before they had entred the house, or done any hurt, *I presently awaked*, and looking out at the window for them, I saw none: then for many dayes I often mused, what this meant, at last I found that the *Citizens* of *Kilkeny* on the one side, the *Souldiers* on the other side, and the *Knights* and *Gentlemen* round about, came *about me* like Bees, to rob God of his *honour*, and the Church of her *right*, by dividing her *Revenues* amongst themselves, as the *Souldiers* did the *Garments* of *Christ*. And I neither *fear* nor *care* what any man thinks of what I say, my *duty* telling me what I should say.

But though they *threaten* to be my *ruine*, and to cause me to *spend* what I intended to the *repair* of the *flat-fallen* Church, to preserve the Revenues of the Bishoprick, yet seeing the Lord saith, *I, even I am he that comforteth thee*, and that have delivered thee from so *many dangers*, and so *many times* from the hands of most *mercyless* Rebels, and bids me not to *fear*, I must not be *dismayed*; but as *Elias* told *Ahab*, and *S. Baptist* told *Herod* of their faults without *fear*: so *I*, and all *others*, that are *God's Ministers*, ought to be *bold* as *Lions*, to reprove the sins of the people, and especially those sins, that are most *frequently* committed, and are most prejudicial to the service of God, and most pernicious to their souls; least as *Lucian* saith, Καπνὸν φεύγοντες εἰς τὸ πῦρ πεσώμεθα, by escaping the *smoak* of mans *anger* we shall *fall* into the *fire* of God's fury, when we fear *men* more then *God*. And therefore, my *dear brethren*, I had rather you should *blame* me for my *boldness*, then that God should *punish* me for my *fearfulness*; and I know, that as the *Drunkard* cannot endure to be told of his *drunkenness*, or the *proud man* of his *pride*, or the *Rebel* of his *rebellion*: so no more can these *sacrilegious persons* abide to hear of their *sacrilege*. And must we therefore

fore hold our peace, for *fear* of their sayings, jeeres, or threats? By no means.

2. As we should be bold as *Lions* without *fear*; so we should be *diligent* and *painful* in our places, like the *Oxen*, without lazines, to pray *continually*, and to preach *constantly*, and as the Apostle saith, *in season and out of season*; that is, not so *frequently*, as our late *Fanatiques* would have us, to preach Sermons full of *words* without *substance*: but as St. *Augustine* expounds it, *Volentibus & nolentibus*, For to the *willing* hearers it *comes in season*, and to the *unwilling* it comes *out of season*, whensoever it cometh.

2. That the Magistrates and Minist. should be like the Ox, painful and diligent to doe their duties.

And when we do *this*, then, as the mouth of the *Ox* that treadeth out the *corn* should not be *muzzled*, so ought not we to be *molested*, nor detained and held with *vexatious suits*, to hinder us, to discharge our *necessary duties*: lest the *punishment* of our *neglect* should fall upon the *heads* of them that *cause* it. For we are sure, that our God is so *just*, that he will not *punish* any one for *not doing* that, which he is *not suffered to doe*; as, for *not going* into his Church, when the wayes are *so stopt*, that he cannot *possibly* pass it.

3. The Magistrates should be like men, sober and rational, and not voluptuous, like Beasts.

3. We should be, not like the *horse* and *mule*, that have no understanding, and *whose mouths* must be holden with *bitt* and *bridle*, lest they fall upon thee; but we should be endued with *reason*, like unto *rational men*, that, as *Cicero* saith, *Agere quicquam nunquam debent, cujus non possunt rationem probabilem reddere*, ought never to do *any thing*, whereof they could not yield a *very probable* reason. And God knows, how *many things* we do, for which we can yield *no reason* at all. For what *reason* had we to wax *weary* of our *peace* and of our *happiness*, and to rebel against a most *gracious King* to destroy our selves? And what *reason* have we to expect God's *blessing*, and yet to continue *sacrilegious* to rob God of his dues? Or is there *any reason*, that any *Common-wealth* should keep Souldiers to protect them, and not *regard them*, nor countenance them, nor pay them their wages? Surely they are very *necessary* to preserve our *peace*, and they ought not to be slighted; and *John Baptist* saith, *They should be*

content

content with their wages: but they ſhould therefore have their *wages*: and how ſhould they have their *wages* if the *Superiour* officers defraud the *inferiour* Souldiers, or the *cloſe-handed* people detain their *taxes*? I know not where the fault is, if there be any; but I know his *Majeſty* and his *Immediate Governours*, would have all things done with *uprightneſs*, and according to the Dictate of *right reaſon*.

But to leave *theſe* and the like *unreaſonable men*, that do theſe and the like things without reaſon.

4. They ſhould be endued with the properties of the Eagle.

4. We ſhould all be like the *flying Eagle*, and the chiefeſt properties of the *Eagle* are,

1. A *ſharp ſight*.
2. A *lofty flight*.

Job. 39. 32. And both theſe are expreſſed in the Book of the *Righteous*, where the Lord demandeth of *Job*, *Doth the Eagle mount up at thy command, and make her neſt on high? She dwelleth and abideth on the Rock, upon the crag of the Rock and the ſtrong place*, there is her *lofty flight*; then he proceedeth, and ſaith, *From thence ſhe ſeeketh the prey, and her eyes behold afar off*, there is her *ſharp ſight*: and of this *ſharpneſs of ſight*, Saint *Auguſtine* ſaith, that, being aloft in the clouds, ſhe can diſcern, *Sub frutice leporem, & ſub fluctibus piſcem*, Under the ſhrubs an *hare*, and under the waves a *fiſh*.

2 The ſharp ſight of the Eagle.

How ſharp our ſight ſhould be in ſpiritual things.

Even ſo ſhould we that profeſs *Religion*, eſpecially we that are the *Miniſters* of God, ſhould have *Eagles eyes*, to ſee the *Majeſty* of God in a *bramble-buſh*, like *Moſes*; to diſcern the *preſence* of *Chriſt* with us in the *fiery furnace*, like *Abednego*; to behold an *Army* of Angels ready to *defend* us in our *ſtraighteſt ſiege*, like *Elizans*; and to conſider the *aſſiſtance* of God to *help* us when we are *moleſted* and *compaſſed* with the *greateſt heaps of afflictions*, like the holy Apoſtle St. *Paul*.

Exod. 3. 2.
Dan. 3. 25.
2 *Reg.* 6. 17.
Rom. 8. 18.

The worldly mans quick ſight.

But this the children of this *Generation* cannot doe; for though the underſtanding of the *worldly* man, which *Nazianzen* calleth, τὸ ἡγεμονικὸν λαμπρὸν, *the eyes and lamp of reaſon*, be *piercing*, *ſharp*, and cunning enough to make a *large*

ſorkel

ſhekel and a ſmall Epha; and very well able to diſcern the alterations of the skyes, as our Saviour witneſſeth; yea, and to enter, like Ariſtotle, into the ſecrets of nature, and the deepneſs of Satan, to finde out the plots and practices of his craftyeſt inſtruments: yet being but a meer natural man, he cannot perceive the things that be of God, as the Apoſtle ſheweth, neither can his underſtanding reach any further then τὰ ὑπερφυῆ, ſuch things, as may be manifeſted by demonſtration, as St. Clement ſaith. For, Amos 8. 5. Luke 12. 56. 1 Cor. 2. 14.

If you talk of Chriſt's conception in the wombe of a pure Virgin, without the help of a man, then the Heathen, like Sarah, laugheth at it; and the wiſe Philoſopher, as being in darkneſs, ſtumbleth at it, and cannot conceive how this thing can be. If you talk of Chriſt's death, and ſay, that our God ſhould dye, and by his death procure to us eternal life, then the Jews will ſtorm at our folly, and the Grecians count it a meer madneſs, and a great reproach to our Religion. And if you talk of his glory and power, that being dead and buryed, he ſhould raiſe himſelf again, and now reign as a King of Kings in Heaven, then the children of infidelity deem it ἕυ λῆρον, a feigned thing. And the reaſon thereof is rendred by St. Auguſtine, that as the eye of man, if it be either blinde or purblinde, cannot thereby diſcern the cleareſt object; even ſo ſaith he, animus pollutus, aut mens turbata, a ſoul defiled with ſin, or a minde diſturbed with worldly cares, can neither ſee God, that is preſent with him, nor underſtand the things of God, that belong unto him. His dimneſs and blindeneſs in ſpiritual things. The reaſon of the worldly mans blindeneſs.

Yet the ſpiritual man, that hath the Eagles eyes, which Philo calleth fidem oculatam, faith enlightened by Gods ſpirit, can diſcern all the deep things of God, even the moſt excellent myſtery of godlineſs, which is, as the Apoſtle ſaith, God manifeſted in the fleſh, juſtified in the ſpirit, ſeen of Angels, preached unto the Gentiles, believed on in the world, and received up into glory. For in the unſpeakable birth of Chriſt the Eagles eye doth behold a divine miracle, in his accurſed death it ſeeth a glorious victory, and in his return from death it conceiveth an aſſured hope of everlaſting life. The ſpiritual mans quick ſight. 1 Tim. 3. 16.

2. The lofty flight of the Eagle.

2. The *next Property* of the *Eagle* is her *lofty flight*, for the Poets *feign*, that the *Eagle* fled up to Heaven, and laid there her eggs in *Jupiter's* lap; and the Prophet *Esay* alludeth to her *lofty* flight, when he saith, that those *which wait upon God shall renew their strength, and shall lift up their wings as the Eagles*; but *Jeremiah* goeth on further and saith, that *the Eagles do build their nests on high*: and yet *Ezechiel* goeth beyond them both, for he saith, that *the great Eagle with great wings, long-winged, full of feathers, which had diverse colours, came unto Lebanon, and took the highest branch of the Cedar*, where you see, she takes first the *highest tree*, and then the *highest branch* of that tree. I know it was a *Vision* that shewed the *state* of *Jerusalem*; but yet you may see thereby the *lofty flight* of the Eagle. So St. *John* flew as *high* as Heaven to begin his Gospel; and so we, *considere debemus in cœlis*, ought to have our mindes set, not on the fooleries and vanities of this world, but on *heavenly things* and *heavenly places*, that, being mounted up, *super altitudines terræ*, above all the high places of the earth, as the Prophet speaketh, we may behold *all the things* of this world to be *tanquam muscas*, but as gnats and flyes; or like the *spiders* web, that though it be never so *curiously* woven, yet will it make no *garment* for us; and so all the *titles* of honour to be, but *folia venti*, the windy blasts of a *fleshly* pair of bellows, too weak an air to carry up a *noble Eagle*; all the pleasures of this world to be, but *lilia agri*, like the lilies of the field, that are more *delectable* in shew then *durable* for continuance, and all the *allectives* under heaven to be but *vanity of vanities*, and altogether vanities. For *thus* by a *contemplation* and continual consideration of *heavenly* things, it would appear unto us, *quam abjecta sunt, quæ jam alta videntur*, how base are *all the things* of this world, in our judgements *rightly* informed, which now seem so *precious* in our imaginations, being corrupted.

Esay. 40. *ult.*

Jerem. 49. 16.

Ezech. 17. 3.

Ephes. 2. 6.

Esay 58. 14.

How to deem of all worldly things.

What the spiritual men that are like the noble Eagle should doe.

And therefore if we would be like the *noble Eagles*, mounting up to Heaven; then, as *Moses* builded his tent *without* the hoste, and *far* from the hoste: so should we build our habitation *out* of this world, and far *above* the world; and as *Elias* when he

he journeyed towards Heaven in his fiery Chariot, and was *flying* up in a whirlwinde, beſtript himſelf of his *mantle*, and threw it *down* to the earth, leſt the *weight* of it ſhould preſſe him *downward*, and ſo hinder his *aſcent* to Heaven: even ſo, if we deſire to *aſcend* to Heaven, we muſt beſtrip our ſelves of all *worldly* impediments, that are as *heavy* as a *talent* of *lead*, and do not onely hinder us from *aſcending* upwards, but do preſs many men *down* to the bottomleſs pit. And as the Prophet *David*, in all diſtreſſes, comforted himſelf with that *pious meditation*, ſaying, *Whom have I in heaven but thee, and what is there on earth that I deſire in compariſon of thee?* ſo do all thoſe, that make their *unum neceſſarium*, their chiefeſt purpoſe and deſign to go to *Chriſt* to have an *everlaſting* houſe and lands, *ſatisfie* themſelves with the *hope* of obtaining their deſire.

And this is the reaſon, that ſeeing God hath *given* them *all that they have*, they weigh not a *ſtraw* if they be driven to *ſpend* all that they have, for the *benefit* and good of the *Church* of *Chriſt*, and to promote the *ſervice* of God. And if the wiſe men of the *world* laugh at our *folly*, and ſay, we ſhall *ſpend* ten times more then we ſhall ever *get*. We may anſwer, that for our *loſſes* and *expences* they are but as *feathers*, and that ſhall never *trouble* us; but our *hope* is, that we ſhall attain unto our *deſire*, which is, to *mount* up with the reſt of God's *Eagles* unto the Kingdom of Heaven, and that will *countervail* all our loſſes. And ſo much for the *peculiar* and proper *Deſcription* of theſe *Beaſts*.

THE SECOND SERMON.

REVEL. 4. 8.

And the four Beasts had each of them six wings about him, &c.

2. FOR their *general* and common description, it is said, *they had each one of them six wings about him, and they were all full of eyes.* Touching which you must observe. 1. Their general and common description.

1. Some things about their *wings.*

2. Some things about their *eyes.* And,

1. About their *wings.* These two things are to be noted; 1. Of their wings.

1. What *are* these six wings.
2. To what *end* they had these *wings*, or what *use* they made of them.

1. *Rupertus*

1. What they are.

1. *Rupertus* and others say, these six wings are the six works of *mercy*, *visito*, *poto*, *cibo*, *redimo*, *tego*, *colligo fratres*, that is, as our Saviour sets them down, to give meat unto the *hungry*, drink unto the *thirsty*, lodging to the *stranger*, cloathe to the *naked*, and to visit the *sick*, and those that are *in prison*: others understand hereby the six *spiritual* works of piety and mercy, which are to correct the *offendor*, to instruct and consell the *ignorant*, to comfort the *afflicted*, to bear *patiently* all injuries, to forgive all *trespasses*, and to pray for our *enemies* and *persecutors*: but *Balaus* and *Lambert* say, that these six wings are *faith*, *hope*, *charity*, *justice*, *mercy* and *truth*; and I think they come *neareſt* unto the truth, for by *those six* we shall be able to *shun* and flie away from all the *mischeifs* of the world; and *these six wings* are able to *mount* us up unto our father in Heaven. And they that have not *these six wings* are rightly said to be like the *Ostrich*, which often *spreads* her wings but seldome *flieth*.

Matth. 25. 35.

But they that have *these six wings* are most happy, and need not fear the *greateſt dangers*, nor the malice of their greateſt enemies. For,

1. Faith is *radix omnium virtutum*, the root of all virtues; and you know what *mightie* things Saint *Paul* setteth down, to have been done through *faith*.

2. *Spes alit afflictos*, hope preserveth the *afflicted*, and maketh not *ashamed*, saith the Apostle.

3. *Charity* covereth a *multitude* of sins; and of all the three *divine* graces, μείζων δὲ τούτων ἡ ἀγάπη, the greateſt of them all is *charity*.

4. Justice is such a *cardinal* virtue that *Theognis* a Heathen saith, ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶς ἀρετὴ ἔστι, justice comprehends *all virtues*.

5. Our Saviour saith, *blessed are the mercifull*, for that they are sure to obtain mercy. And,

6. Truth as *Zoroh.* proveth, is so *great*, that it will prevaile against *all oppositions*, for though that by the *tricks* and delayes of sutle heads, it may be clouded for a time, yet at *last* it will bud forth and appear.

But

But I *fear* the Lord hath a *controverſie* with the Inhabitants of this Land, becauſe as the Prophet ſaith, there is *no truth*, nor *mercy*, I may add, nor *juſtice*, nor *knowledge* of God in the Land; or if theſe be, then I am ſure you will not *build up Zion* with bloud, and *Jeruſalem* with iniquity, becauſe the Lord loves neither *Houſe* nor *Lands* that are *unjuſtly* obtained. I cannot ſtand to *examine* it, or to handle the *particulars* that might be ſaid concerning *theſe ſix points*, for that might require *ſix houres* to do it at leaſt: but I will proceed and ſay,

2. If you would know to what *end* they had theſe wings, or what *uſe* they made of them, the Prophet *Eſay* tells you in the practice of the *Seraphims*, that it was for theſe *three ſpecial ends*: That is,

2. What uſe they made of their wings.

1. To cover their *faces*.
2. To cover their *feet*.
3. To *flie* about.

For he ſaith, that *with two of their wings they cover'd their faces, and with two they covered their feet, and with two they did flie.* Eſay. 6.2.

And this they did for theſe *three ends*: That is,

1. To check our *curioſity*.
2. To ſhew our *miſery*.
3. To teach us *induſtry*.

1. It is the *nature*, and the *fooliſh* diſpoſition of man to be alwayes prying and ſearching into every thing, the *ſecrets* of God, the *myſteries* of ſtate, and the *obſcurities* of nature. And yet the *Seraphims* that ſtand in the *preſence* of God are fain to cover their *faces*, not to hide their ſins which they had not, but becauſe they are not able to behold the *brightneſs* of Gods glorious *Majeſty*; and if the *Angels* hid their *faces* from the *brightneſs* of Gods Glory, how dares *ſinfull man* prie into it? becauſe, as the Apoſtle ſaith, *he dwels in the light*

1 Tim. 6. 16. *light that no man can attain unto it*, and the Lord saith himself, that *no man could see his face and live*; for though we walk in the *chearfull light* of the *Sun*, yet we are not able fully and directly to look upon the Sun when he shineth in his *full strength* and *brightness*, but it will *dazle* our eyes, and make them to see a thousand colours. And as a pure *chrystal glass* cannot indure the *strong working* of the fire, but it will *break* all to pieces; even so the weakness of mans mortal nature, though it *liveth* by the enjoying of Gods *presence*, yet it cannot bear, nor comprehend the glory and brightness of Gods Majesty; but that, in looking upon so *clear* an object, the *eyes* of his understanding shall be *dazled*, and he shall fall and be *swallowed up* into a thousand errours. For seeing, as the Apostle speaketh, our knowledge of God in this life is but *in part*, like the beholding of a man *suddenly* passing by us, when we can look upon *nothing* but onely his back parts, it is impossible for *any* man in this *mortality* to know perfectly and exactly the *being* and *wayes* of the most highest.

Exod. 34. 20.

1 Cor. 13. 12.

And therefore this checketh the curiosity, and reproveth the *boldness* of those men that like *Phaeton* will flie and *mount* up *too high* to search into the Heavenly *mysteries*: for as the *wise* man saith, *who can number the sand of the sea, the drops of rain, and the dayes of time? who can measure the height of Heaven, the breadth of the Earth, and the depth of the Sea? Who can find out the wisdome of God which hath been before all things?* For if we consider either the *nature* and *essence* of God, or if we look into the *counsels* and works of God, we shall *easily* perceive that they are all *incomprehensible*. *Et si quid facit Deus natura nobis assuetæ repugnans, nihil tamen facit rationi repugnans*, And if God doth any thing that seemeth *repugnant* to our *accustomed* nature; yet we may be *sure* he doth *nothing* that is repugnant to *reason*. And though *all* that God doth be *exceeding good*, yet we cannot always perceive *many* of them to be good; and yet this makes them not to be *unjust*, because we understand them not to be just: for as St. *Gregory* saith, *Qui in factis Dei rationem non videt*, He that seeth

Eccles. 1. 2.

Damas. Isag.

Gregor. in Job. c. 9.

ſeeth not the *reaſon* of Gods doings, let him conſider his own *infirmity* and *blindneſs*, *& rationem videat cur non videt*, and he ſhall *ſoon* ſee the reaſon, why he ſeeth it not: and if we ſeek to know more then we are able to *underſtand*, we ſhall underſtand leſs then we do: And therefore *Solomon* gives good counſell to theſe *Gnoſticks*, ſaying, *be not thou juſt overmuch, neither make thy ſelf over-wiſe.* For the myſtery of the Lords commanding *Adam*, *that he ſhould not eat of the tree of knowledge*, was very great, becauſe the knowledge that he ſhould get thereby, would not onely cauſe his *preſent fall*, but alſo make both *him* and all his *ſons* for evermore to fall. *Eccleſ.* 7. 18

That we ought not to be too curious to ſearch into divine myſteries.

And therefore the *ſubtle Serpent* that aymed at the *readieſt* way to deſtroy them, promiſed unto *Eva* (and he kept his promiſe) that if they would eat of the *tree of knowledge*, their eyes *ſhould be opened* and they ſhould be as *Gods*, knowing *good and evil*, and ſo it was; for the text ſaith, that *their eyes were opened*, and they had the knowledge both *of good and evil*, the good that they had *loſt*, and the evil that they had *fallen into*; for they knew *that they were naked.* *Gen.* 3. 5. *V.* 7.

And ſo *this knowledge* did but direct them a way to *run away* from God, and teach them the *art* to ſowe fig-leaves *together*, to cover their *ſhame*, and to hide their wickedneſs and themſelves from the *ſight* of God, which they could never do: And therefore happy *Adam* hadſt thou been if thou never hadſt had this knowledge, for this knowledge made thee to *fall*; and ſo the Prophet *Eſay* ſaith of *Babylon*, *thy wiſdom and thy knowledge have cauſed thee to rebel, or to turn away*; and ſo *Ovid* ſaith of himſelf. *Eſay* 47. 10.

Ingenio perii qui miſer ipſe meo.

My wit and my knowledge hath *undone* me. And I fear that *many* other men will cry out, that their too greedy a deſire *inconceſſa ſcientia*, of unlawful knowledge, and *prying* too far into *hidden myſteries* hath hurried them into moſt *deſperate* concluſions; for though it be very true, that no *other creature* upon earth hath *reaſon* and *underſtanding* but onely man: yet

it is as true, that no other creature goeth *so far* from reason as *man alone*. And therefore I do not say, happy are the beasts that *want reason*; but I say unhappy is that man, *qui cum ratione insanit*, that runneth *mad* with the *reason* that God hath given him, and by aspiring to get unlawful knowledge, doth fall into *unavoidable* mischief.

And therefore the Devil could *wish* that all his servants were as knowing as *Berengarius*, and as subtle as *Duns Scotus*; because he hath more excellent *execrable* service from one of them, then he can have from a thousand others: for it is a true saying, *That inferiour conceits have inferiour sins, & non nisi ex magnis ingeniis magni errores*, and the great errors never came but from *great wits*, such as *Arius*, *Pelagius*, and the rest of the great *Hereticks* had. And as it was the *Giants* and *Lucifer* that highly rebelled and warred against God, and as it was the *Princes* and the *Kings* of the earth that *stood up and took counsel against the Lord and against his Anointed*; So it is the great Lords that were the *great rebels*, and the mean men that were *infirmiores in exercitu*, are but as the *tayle* of the *Dragon* which the great men drew after them. And so it is the *curious* wits, the *pryers* and *searchers* after *unsearchable* knowledge and secret mysteries, that *hatch* the cockatrice eggs, and produce the most *desperate errours*.

And therefore, seeing the *ambitious* desires of attaining *more* knowledge then beseemeth us, and the knowledge of those *secret* things, that as *Moses* saith belong unto the Lord our God, are the Devil's *splendida peccata*, his glistering sins, *& generosa scelera*, his noble projects, his jewels, and most honourable stratagems which have caused many men not onely to fall away, but also to *run away* from God, we ought to take the counsel of Saint *Augustin*, *Magis metuere cum in intellectu habitat diabolus quam cum in affectionibus*, to fear more when the Devil dwelleth in the *understanding* then when he corrupteth our *affections*, when as a *Pestilent Heretique*, or a *Seminary Priest*, or a *Fanatique Non-conformist*, doth more mischief then either a *dissolute drunkard*, or a covetous merchant. And when we can not comprehend the *Majesty* of God

Deut, 29, 29.

The Seminary Priests and *Presbyterians*, the most dangerous people in the Church of God.

God, we ſhould ſay with our ſelves, it is no marvel; becauſe he dwels in the Light, *that none can attain unto it*: ſo when we can not underſtand his ways, nor dive into the depth of his counſels, and his decrees of *election* and *reprobation* and the like, we ſhould ſay with the Prophet *David*, *thy way is in the ſea, thy pathes in the great waters, and thy foot ſteps are not known.* And ſo when we can not ſee the reaſon of his judgments, why this man *proſpereth*, and that man is puniſhed, and as *Homer* ſaith Pſ. 77. 19.

Τὸ ϗ ἕτερον μὲν ἔδωκε πατὴρ, ἕτερον δ᾽ ἀνένευσεν. *Homer Iliad π.*
Annuit hoc illi divum pater, abnuit illud.

Why he *giveth* this thing, and *denyeth* that thing, why he *raiſeth* this man, *throweth down* that man, we ſhould cry out with the Apoſtle, *O the deepneſs of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgements, and his ways paſt finding out?*

And therefore, leaſt (as they ſay) *Pliny* burnt himſelf in Mount *Ætna* by ſearching too far into the cauſe of its continual burning, and *Ariſtotle* drowned himſelf in the ſea of *Oſeria*, by diving *too deep* into the *cauſes* of its extraordinary flowing; So our eyes ſhould be *dazled* with the brightneſs of Gods preſence, and our ſelves ſwallowed up in his bottomleſs counſels, we ſhould not preſume to look *too fully* upon ſo glorious a Majeſty, we ſhould not dive *too far* into the depth of thoſe bottomleſs myſteries: but, as theſe *heavenly beaſts*, and the holy Cherubims did *cover their faces with two of their wings*, So ſhould we; becauſe we are *no ways* able to dive into the depth of them.

But as the Poet can ſay to every boy

Mitte arcana Dei calumque inquirere quid ſit;

That the ſecrets of State ought not to be pried into by the vulgar people.

So you muſt know, that beſides *arcana Dei*, there are alſo *myſteria imperii*, ſecrets of State, which we muſt not *ſearch into* but with theſe beaſts *cover our faces* with two of our wings

wings; for if there were *no government* both in the Church and Common-wealth, but *Anarchy*, and as the Poet saith

Totaque discors :
All things in confusion ;

We were in a *worse condition* then the bruit beasts. For they are *governed* by the law of *strength*, when the *weakest* must yield and obey the *stronger*, as all the beasts unto the Lion, the fowles unto the Eagle, and the fishes unto the *Whale* : But God ordered that men, indued with *reason* should be guided and governed by Lawes, not onely those that he delivered himself, but also those that are made by the *wisest* of men, as *Moses*, *Solon*, *Lycurgus*, and the like, *Kings* and *Princes*; and their *under-Magistrates* to rule and to govern the people according to their Lawes: and this *government* is a matter of great weight and moment. And therefore the Prophet saith, that Christ his government is upon *his shoulders*, not in *his hand*, or at the *armes end*, but upon his shoulders, which are the *bearing members* of all heavy things: and government requires not onely *strength* and strong shoulders to *bear* it, but also *wisdome*, and a good head, to guide it; because it is *ars artium gubernare populum*, it is one of the hardest things in the World, and the chiefest of all arts, to *govern* the people, especially when *turba* begins to be *turbata multitudo*, that is, wayward and froward. And therefore the Prophet *David* compareth the government of the unruly people, to the appeasing of the *raging seas*, saying unto God, *Thou stillest the rage of the sea, and the noyse of his waves, and the madness of the people.*

Esay 9. 6.

How hard a thing it is to govern the unruly people.

And this *madness* of the people requires *grave* Judges, and *wise* Lawyers, that can truly *interpret* the Lawes, and *judg* all differences *according to Law*, which otherwise would be made like a *nose of wax*, to be turned which way you will.

And least their *madness* should stop the current both of the Law and Religion too, and so destroy both the *learned* Lawyers that preserve our *right*, and without whom we were not able to *live* in the Common-wealth; and the *Preachers of the Gospel*

Gospel that maintain *Religion*, without which we were *most miserable* (as of late years they intended to do) The Kings and Princes that are the *governours* of the people, must maintain *soldiers* and *Captaines* to suppress their *madness*, and to preserve *peace* and *religion* both in the Church and Commonwealth. And therefore the soldiers as I shewed not long since, are not to be *slighted*, but to be *cherished* and satisfyed for their wages, that, as *John Baptist* saith, they may be contented therewith, and not forced through want to *oppress* the people.

And seeing *all these* things and *abundance* more of like sort, that are *requisite* for the *government* of the people, can not be done without a great deale of *counsel*, and *wisedome*, and *policy*, and *strength*, and *power*, and the like; it is not for the common *vulgars* to steale *fire* out of Heaven, to *search out* the reasons, and to *prie* into the causes and all the actions of their Superiours: but as the *maxime* of all wise men is, *curabit prælia* Conon, let the secrets of the Prince be to the Prince; and as the *Medes* said to *Deioces*, when they chose him to be their King, do thou what *thou wilt* about the *government* of us, both in *war* and *peace*, and we will obey thy commands and follow our *husbandry*, our trades, and our occasions; and as the *Jewes* likewise said to *Joshua*, *All that thou commandest us we will do, and whithersoever thou sendest us we will go, and whosoever he be that doth rebel against thy commandment in all that thou commandest him, he shall be put to death*: so should we and all other people, *study to be quiet*, as the Apostle speaketh, and to follow their *vocation*, and to learn *obedience*, which is better then *sacrifice*, and never to be so curious and *censorious*, as to *prie* into the secrets, and to condemn the actions of their Governours, but rather with the *Cherubims*, and these *Beasts* to cover their *faces with two of their wings*.

Josh. 1. 16.

And as they ought to do *this* about the secrets of *State*, so they should do the *like* about the *Church* affairs, which they should leave to *Aaron* and the *Priests* to dispose of, and not with the men of *Beth-shemesh* to prie into the *Arke*

The Church affairs ought to be left to the disposal of *Aaron* and the Priests.

of

1 *Sam.* 6. 19. *of the Lord*: lest they suffer as they did, when the Lord smote *fifty thousand, threescore and ten men* for their *curiosity* in prying into the *secrets* of the Church. For what have *Laymen* to do with the ordering of *holy things*, that the Lord God hath committed unto the *Priests*? *Ne Sutor ultra crepidam.* said *Apelles*

The Shoemaker must not touch the thigh
Unless his art doth reach so high,

And will they order things in the *Church* of God, that have so much *disorder* in their own house, and can not tell how to *mend* it: therefore they ought rather to *hide their faces with two of their wings*, then to prie into the Government of the Church.

For as I told you even now, that the *Government* of the Common-wealth was a matter of *great moment*, and to be borne upon the *shoulders*, which are the *best able* to bear it: so the *Arke* of God, wherein all the *Government* of the Church was included, was to be carried *upon the shoulders of the Levites*, 1 *Chron.* 15. 15. To shew that this Government of the *Church* is no wayes of *less moment*, then the Government of the *civil State*.

1 *Chron.* 15. 15.

1 *Chron.* 13. 10.

Therefore when this *Arke* was put, not upon the shoulders of the *Priests*, according to the first institution, but to be carried upon a *new cart*, the Lord made *a breach* upon his people, and smote *Uzza* that he died; and so they may well fear the *anger* of the Lord will be *kindled* against those that take this *Arke* of God from the shoulders of the *Priests*, and put it, as it was of late, into the hands of *those* that had nothing to do with it.

Numbers 4. 15.

2. Why they covered their feet.

Secondly, As the *Cherubims* and these *Beasts* did cover their *faces* with two of their wings, to check our *curiosity*, because we are not *able*, and therefore ought not to *prie* into secret mysteries: so they covered *their feet with two of their wings*, to shew our *misery*, because we have *defiled* our selves and *fouled* our *feet* by our walking in the wicked wayes and the *dirty pathes* of sin and iniquity. And so we are no wayes

wayes able to ſtand and to *juſtifie* our ſelves in the ſight of God: for we are all become *abominable*, and there is none *that doth good, no not one*, But in all men there is *corruption*, in the beſt men there is *defection*, and in the Angels *unfaithfulneſs* hath been found.

What the beſt of all our actions are.

And therefore God hath ſhut up all *in unbelief*, that every mouth ſhould be *ſtopped*, and all the world *culpable* before God; for if you looke into *the beſt* of all our actions, and the *choiceſt* wayes that we walk in, you ſhall find that the *righteouſneſs* which we have by *nature*, is but *juſtitia Gentilium, ſplendida peccata*, as Saint *Auguſtine* calls them: or the *wiſedome* of the *fleſh*, not ſanctified by faith, as Saint *Paul* calls it. The *righteouſneſs* that we have by the *Law* is but *juſtitia Phariſæorum*, which as Saint *Chryſoſtome* ſaith, was *in oſtentatione non in rectitudine intentionis, in locutione non in opere, in corporis afflictione non in mandatorum obſervatione*, and ſo it was but *ſcoria obducta*, ſin guilded and *unprofitable*, becauſe never perfectly performed, no not by the *ſtricteſt* Phariſee. And the *righteouſneſs* which we have by *grace*, is but *juſticia viatorum*, inchoated and *imperfect*, and at the beſt but as *menſtruous cloaths* full of ſtaines; but *Jehova juſtitia noſtra*, the Lord is *that righteouſneſs* which muſt ſave us.

And therefore we ſhould never *exalt* our ſelves with high conceits of our *own worth*, like the *proud Phariſee*; but rather fall down upon our knees with the *humble Publican*, and ſay, Lord *be mercifull unto me a ſinner*: and to cry out with the Prodigal Child, *we have ſinned againſt Heaven and againſt thee, and we are no more worthy to be called thy Sons*. For if God ſhould enter into judgement, and be *extream* to mark what we do amiſs, *O Lord, who could abide it?* For no fleſh living could be *juſtified*. And therefore we ſhould not ſtand to *juſtifie* our ſelves and our *wayes* before God; but rather with theſe *Beaſts* and thoſe *holy Cherubims* to cover our *feet with two of their wings*.

That we ought not to hide and cover our ſins.

But by this *covering* of our *feet*, we muſt not underſtand the *hiding* and covering of our *ſins*, as moſt of us uſe to do; for *Solomon* tells you plainly that he *which hideth his ſins ſhall*

not

Prov. 28. 13. *not prosper*, but who so *confesseth and forsaketh them shall have mercy*; and Saint *John* saith *if we say we have no sin we deceive our selves and the truth is not in us*: but if *we confesse our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

1 John 1. 8.

And therefore though we ought to *cover our feet*, that is, not to *justifie* our wayes before God: yet we must not *cover our sins*, but confess them with an *humble, lowly, penitent and obedient heart*, if ever we look to obtain *forgiveness* of the same.

3. Why they did flie.

3. As they covered their *feet* with two of their wings, so with the *other two wings* they did *flie*, and that was to shew the *readiness* of their obedience to do the *service* of God, and to teach all others to be *industrious* and diligent to do their duties: for here you see the *Cherubims*, and these holy *Evangelists* do not onely *go* or run, but *flie* very *swiftly* to do the work of God, and to execute his will; and therefore the Prophet saith, *he rode upon Cherub and did flie, he came flying upon the wings of the winde*, that is, his Messengers, that he sent to perform his commands, were as ready and as *swift* as the winde. He needed no more but say to this man *go* and *he goeth*, and to another *come* and he *cometh*, and saith, *in me mora non erit ulla*, as *Curio* said unto *Cæsar*.

How ready and diligent we should be to do the works of God.

Lucan. Pharf. lib. 1.

So we should all be *swift* to hear, and *diligent* to do our duties; not lazily to go about them, like the *Snaile*, of whom the Poets fain, that when *Jupiter* invited his Creatures unto his Feast, the Snail came last of all, which admonisheth us, saith *Aleiat.*

——*Sedlanda gradu convivia tardo,*

To come *slowly* to revellings and pleasures, but to the *Lords Table*, and to other *holy exercises* we should not be like the *Snail*, or the sluggard that crieth, *yet a little sleep, a little slumber, a little folding of the hands to sleep*, but we should go *nimbly* like those that have *wings* to flie to do their business, because as Saint *Chrysostome* saith, *sicut in unoquoque mater*

est

eſt diligentia, ita univerſa doctrina & diſciplina noverca eſt negligentia: diligence is the *mother* of every good act, and ſloth or negligence is the *ſtep-mother* or fetters that *entangle* and choak all learning and diſcipline.

Sloth and negligence the hinderance of all good things.

And as we ought to uſe *diligence* in all that we take in hand, ſo we ought more ſpecially to uſe it in the *ſervice* of God, and to go to our Saviour Chriſt, that bids his *Church* and every *member* of his Church *to make haſt*, or to *flie away*, as the original word imports, and to be like *to a Roe, or to a young Hart upon the mountaines of ſpices*, where ſhe runneth and *skippeth* for very *haſte* to get away: ſo *Abraham* made *haſte* to make *proviſion* for the Angels that came unto him; and ſo *David* ſaith, *O God, thou art my God, early will I ſeek thee:* and ſo the women that ſought Chriſt *came early, while it was yet dark*, unto the Sepulchre. *Cantic.* 8. 14.

And ſo all *worldlings* are diligent enough, and have *wings* like *Pegaſus* to flie about the affairs of this world,

—— *Currit mercator ad Indos:*

The Merchant runs to get Commodities unto the *Indians*, and the *Oppreſſours* are moſt *greedy* to rob both God and man, and the *malicious* man hath his feet *ſwift to ſhed blood*, and the *Fanatick ſebiſmatick* flieth about, and compaſſeth *Sea and Land* to make a Proſelyte; and yet we that profeſſe to journey towards *Heaven*, do walk as it were upon *leaden feet.*

For you may ſee the *Citizens* of this World, how diligent they are and ſpare *no coſt* to repair and beautifie their *own houſes* in the faireſt manner, and how *ſlow* they are, and how *backward* to do any thing to ſet up the *houſes of God* upon their feet. But are like *the Dog* in the manger, that will neither *eate hay* himſelf, nor *ſuffer* the Oxe to eate it; ſo they will neither *raiſe* the Church themſelves, nor *ſuffer* thoſe that would, to injoy the *Revennes* of the Church to *raiſe* the ſame. 1 *Chron.* 29. 1, 2, 3.

But you know how *heavily* the Lord complaineth of thoſe that dwell *in ſieled houſes* themſelves, and ſuffer the *houſe of* *Hag.* 1. 4.

God to lie waste; and that use their *wings* to flie about their own *worldly* affairs, and have scarce *any feet* to walk in Gods wayes.

How diligent the worldlings are about their own affairs.

And therefore our Saviour tels us, that the children of this World are *wiser in their generation then the children of light*; because they omit *no opportunity* to gain their *wicked ends*, and we neglect all the furtherances that may *help* us forward to the Kingdome of Heaven.

For so you see how *Judas* watched and walked unto the High Priests, and from the *High Priests* to the *Garden*, and from the *Garden* to the High Priests again, and from the High-Priests to the *gallowes*, and most of this while Saint *Peter* and the rest of the Disciples slumbered and slept.

But the reason why we are so *slow* in our *flight* towards heaven, is, because our wings that should carry us, are *birdlim'd* and entangled with abundance of cares about worldly wealth, or *drowned* in the vain delights of sinful pleasures, or *pressed* down with the weight of those vanities, whereof the least is *heavy enough* to sink a ship; that being *burdened* with such hinderances, and hindered with such burdens, we cannot serve God with that *readiness* as we ought to do. For is it not *strange* to consider, how many mens *hearts* are filled with the *cares* of this World, and their *heads* loaded with a world of vanities? and how should they *fly* about Gods service, that are thus *fettered* with such obstacles?

What hindereth our readiness to serve God, and our diligence in his service.

And therefore, as we see the *birds* that flie, will carry no more *weight* upon their backs, but what necessity doth require: And as the runners of a race, will ease themselves of all *heavy burdens*; so we being to flie up to Heaven, and to run our *race* towards the spiritual *Canaan*, should cast away both *deliciarum putredinem & curarum magnitudinem*, our worldly *cares* and our sinful delights, and all other things that may *hinder* us to run *readily* to do the Lords service, and to flie with the *Cherubims* and these *Beasts*, about the Lords affairs.

Which if we do, we shall be crowned not with a *garland* of flowers, as the *Romans* used, but with a crown of *eternal glory*,

glory, as the Apoſtle ſpeaketh. And if this cannot allure us to be *ready* and diligent in Gods ſervice, but ſtill to load our ſelves with the *garbages* of the earth, then I muſt turn from the Apoſtles *promiſe* to the Prophets *threatning*, and ſay, *Curſed ſhall all thoſe be that do the work of the Lord negligently*: curſed in *this life*, and curſed in the life to come, curſed for *a time*, and curſed for *ever*. *Jerem.* 48. 10.

And therefore if we deſire to avoid this *curſe*, let us with theſe *beaſts* uſe two of our wings to *flie* about the ſervice of God with all *readineſs*, and rather ſtrive to be the *firſt* in the Church of God then the *laſt*; for ſo we ſhall gain the bleſſing for ever. And ſo much for the wings of theſe *beaſts*, and the *uſe* that they made of them.

2. You muſt obſerve about the next part of their generall deſcription (which is common to each one of them) that they are ſaid,

2 The next part of their deſcription is, that they were full of eyes.

{ Firſt, To be full of eyes. And
{ Secondly, More particularly, that they were full of eyes.

{ 1. Within. v. 8.
{ 2. Before. } v. 6.
{ 3. Behind. }

For ſo it is in the 6. v. that they were full of *eyes before and behind*, and here in this verſe, that they were *full of eyes within*.

Firſt then you ſee, that they were *full of eyes*, which ſheweth their *illumination*, that they could ſee like *Argos* every way; and our Saviour ſaith, that *the light of the body is the eye*; and thoſe *beaſts* being full of *eyes*, they are *rightly* ſaid to be the *light of the World*. *Matth.* 6. 22 & 5. 14.

And here I might *Philoſophically* dilate unto you the *nature*, *quality*, and *excellency* of this little part of the body, which is, *the eye*, and the *ineſtimable* benefit of our ſight, which is the *chiefeſt* of all the five ſences, but to explain all theſe, my *time* will not permit me.

And therefore I will onely say, that as these *beasts* were full of *eyes*, to see *all things* and to *enlighten* all others: so should *all Christians* be like unto them, *full of eyes*; and especially,

1 All *Magistrates.*
2 All *Ministers.*

1 That all the Magistrates and Ministers of justice should be full of eyes.

All the *Magistrates* and all the *Judges* of the earth should be *full of eyes*; because they are not onely to look unto *themselves*, and to see to their own ways, but they are also to *guide* and to lead *many others*. And if they be *blind*, & yet undertake to *lead the blind*, the blind Magistrates to lead the blind people, *they both shall fall into the ditch*, as of late amongst us both have done; because both wanted *their eyes*, and so both were blind, and he is blind, saith Saint *Chrysostom*, that hath not both *his eyes* in his head.

And these *two eyes* in a Magistrate and a Judge are,

What are the two eyes of the Magistrate.

1. The eye of *Knowledge* and understanding of the Law, and of all cases and causes that shall come before them.
2. The eye of *doing justice* and executing judgement according to the truth and merit of every cause.

1 The eye of knowledg and understanding the truth of the cause that is brought before them in every circumstance thereof.

And for the first point, the *understanding* of all things aright, *one eye* will scarce serve the turn; but they must be like these beasts *full of eyes*: one eye to look to the Complainants charge, another to mark the *Defendants* answer, and another to observe the quircks and subtleties of the Pleaders: and all this they must behold and see, not without a great deal of *patience*, and a great deal of *circumspection*; for as *Seneca* saith. *Qui parte judicat inaudita altera, aquum licet statuerit, ipse haud aquus est.*

And therefore though the crie of *Sodom* and *Gomorrha* was great,

great, and their ſin very *grievous*; yet the Lord would not *deſtroy* them, but he ſaith, *I will go down now and ſee whether they have done according to the cry of it: and if not, I will know.* Gen. 18. 21. So there is another cry amongſt us, that the power and priviledge of Parliament doth many ways wrong men, and againſt many *poor* men ſtop the current of *juſtice*. It were well to do as God did, to ſee whether it be altogether according to the *cry* of it; for you may be ſure, that priviledge is *accurſed*, and woe be to that power that maintains *wrong*, and ſtops *juſtice*: and it will be a great deal more for your honour to lay aſide that power, and to ſuppreſs ſuch a priviledge then to ſupport it. And I think *few* but ſuch as *never* were in power afore would uſe it.

So when the report came, that the men of any City became *Idolatrous* and the ſeducers of the people to idolatry, as now our *Anabaptiſts* and *Quakers* withdraw their neighbours to their *faction* and *rebellion*, the Lord ſaith, *then ſhalt thou enquire, and make ſearch, ask diligently and behold if it be truth, and the thing certain, that ſuch abomination is wrought*: Then for the ſecond point, *If thou findeſt it true, that thou ſeeſt they have done it, thou ſhalt ſurely ſmite the inhabitants of that City with the edge of the ſword, and deſtroy it utterly.* For, Deut. 13. 14. V. 15.

2 when with theſe eyes they do ſee the offence, they ſhould not let the offender eſcape, *quia impunitas delicti invitat homines ad malignandum*, becauſe the leaving of ſin unpuniſhed is the chiefeſt encouragement to invite *other men* to ſin; for by favouring *one*, you hearten *many*: and as Saint *Auguſtine* ſaith, *Illicita non prohibere conſenſus erroris eſt*, not to reſtrain ſin when you ſee it, is to maintain ſin in them that do it; and he that *ſuffereth* it, which ſhould hinder it, is as *culpable* as he that commits it. And *Solomon* ſaith, He that *juſtifieth the wicked*, or ſaith unto him, *thou art righteous*, and ſo let him go *unpuniſhed*, and *quaſheth* all that ſhall be *proved* againſt him, *him ſhall the people curſe, and Nations ſhall abhor him*; and ſuch a Judge deſerveth *very well* to be accurſed. Prov. 24. 24.

2 The eye of doing juſtice, that offences ſhould not be ſuffered to go unpuniſhed. Aug. *Epiſt.* 182. *ad Bonifac.*

And it is moſt *certain*, that the ſuffering of oppreſſors, intruders, and the like malefactors to paſs away *unpuniſhed*, will

will bring the *curse of God* upon any Nation, and especially upon *them* that should hinder it and *will not do it*. For, *nil doctores nisi ductores*, the Ministers of *mercy* can do no good though we preach never *so well*, except the Ministers of *Justice* will *maintain* that good, because we can but forbid the corruption of the *heart*, and they must prohibit the wickedness of the *hand*; when as we onely have the words of *exhortation*, and they onely have the sword of *correction*.

And therefore seeing the eye of *Justice* should not *wink* and connive with the *transgressors*, the false-hearted subjects and traytors, the oppressours and plunderers of their brethren, be they of what *Nation* you will, Jew or Gentile, and of what *condition* you will, high or low, which might think it *favour enough* to have their wickedness *pardoned*, though they be not *honoured* and magnified, when the same deserves rather to be *severely* punished, then any wayes to be *connived* at; but I will pass from *this point*, that is too hot to be held *long* in my hand. And yet I must tell you that this should no ways countenance the *condemning* of any man that is *innocent*; for the Scripture is very *plain*, that *justum & innocentem non condemnabis*, neither is it any *justice* to punish *Mephibosheth* for *Ziba's* fault, but as every horse should bear his *own burthen*, so should *every man* suffer for his *own faults*: so let the rebels that were murderers and traytours suffer and spare them not, but let the innocent go free.

2. I say, that as the *Magistrates* and *Judges* should be like these *Beasts*, full of *eyes*; so should the *Ministers* and Preachers of Gods word be likewise *full of eyes*: For otherwise it were to *no purpose* either for the *Judge* and the *Magistrate*, or for the *Preacher* and Minister to be like *Lions*, full of *courage*, unless they were also full of *eyes*, and their eyes should be *sharp* and quick-sighted like the *Eagles eyes*: for the *blind Lion* may soon fall into the *snare* or *ditch*, and then his *strength* and courage will availe him nothing. And therefore as well the *Minister* as the *Magistrate* should be like unto these Beasts, *full of eyes*, and especially to have two eyes at the least.

1. The

§ 1. The one of *famous learning* and knowledg. And,
§ 2. The other of a *blameleſs life* and converſation.

2. That the Miniſters and Preachers ſhould be full of eyes.

And if the Miniſter wanteth *either* of theſe, he is but *monoculus*, an one-ey'd Prieſt, not fit by the *Law of God* to ſerve at Gods *Altar*, that would have his Prieſts *without blemiſh*.

1. The eye of Learning.

1. The *Prieſts lips ſhould preſerve knowledge*; *and the eye* by the *idiome* and cuſtomary phraſe of the Hebrewes is often put for the *whole minde* and underſtanding of a man, *quia oculi ſunt præcipui mentis indices*, becauſe the *eye* is the moſt *principal* index and declarer of the minde; ſo *impudicus oculus impudici cordis eſt nuntius*, an unchaſt eye is the witneſs of an unchaſt heart, ſaith St. *Hierom*, and a *pitifull eye* is the teſtimony of a good *merciſull* man.

The eye often ſignifies the underſtanding.

Therefore the *eye* put for the minde and ſignifying the *underſtanding*, the Miniſters that ought to be *full of eyes*, ought to be full of *knowledge* and underſtanding; for if they *want* knowledge, how ſhall the people get the *knowledge* of Gods Lawes from them that know *nothing* themſelves? The people muſt needs *periſh*, and they ſhall be *liable* for their deſtruction; for when they periſh through the Preachers fault, *I will require their blood* at the Preachers hand, ſaith the Lord. And *Ezech.* 3. 20. therefore thoſe *Miniſters* that have taken upon them the charge of *ſouls*, and do either want the eye of *learning* and the light of *underſtanding*, or elſe keep it in *themſelves* like the fire that is in the *flint ſtone*, and warmes no man, or the candle that is put *under a buſhel*, and lights no part of the houſe, are in a *fearfull* caſe, becauſe that as our Saviour ſaith, *when the ſalt hath loſt his ſavour, it is thenceforth good for nothing but to be caſt out and to be troddẽ under foot*; ſo when the crier hath loſt his *voice* by being choaked with *junkates*, and the watchman hath loſt his *eyes* by too much ſweating after worldly *wealth*, and the Miniſter cannot *preach* either through *ignorance* or *negligence*, they are thenceforth good *for nothing* but to be *caſt out* and thrown into the *bottomleſs pit*. But, *Matth.* 5. 13.

The deſperate condition of ignorant and negligent Miniſters.

2. The eye of a blameleſs life.

2. As the Miniſters of Chriſt ſhould have the *quick ſighted*

ed eye of learning and knowledge, so they should have the *clear eye* of a blameless life and *conversation*, otherwise as *Penelope* to delude her *woers*, is said to *untwist* in the night what she *spun* in the day: so by the darkness of their *evil life*, they pull *down* all that they built by the *light* of their preaching.

Exod. 20. 26. The Lord saith, that *the Priest shall not go up by steps unto his Altar*, that *his nakedness be not discovered thereon*: and Saint *Bernard* saith, there are four things *necessary* for every Priest *ne quid nuditatis appareat*, that his *nakedness* may not appear. And they are,

Four things necessary for every Priest. 1. *Capiti velamentum*, a vaile for his *head*; and that is *prudent discretion* which covereth all his *folly* and imbecillity, and is not onely a *virtue* but the guider and *moderatrix* of all vertues.

2. *Corpori vestimentum*, a garment for the *body*; and that is *fervent devotion*, because it is the *office* and duty of the Minister to pray *for all*;

1. For the *good men*, that they may *continue good* and not fall.
2. For the *evil men*, that they may *rise* from their fall.

And *prayer* without *devotion*, is like the body without a soul.

3. *Manibus munimentum*, a covering for the *hands*, and that is *good works*; because that as our works are *strengthned* through our prayers, so our *prayers* are *available* through our works, saith Saint *Jerome*.

Hieron. in Levit. c. 3.

4. *Pedibus fulcimentum*, propps and shoes or sandals for the *feet*; and that is a pure and an *upright life* and conversation, because bad Ministers do not *dispensare* but *dissipare bona Domini*, and rather *dishonour* then *honour* their Lord and Master Christ: And therefore the Heathen Priests at their *sacrifical* solemnities, were wont to say,

Innocui

Innocui veniant, procul hinc, procul impius eſto;
Caſta placent ſuperis, pura cum mente venite.

And as the *Magiſtrates* and *Miniſters* ſhould be *full of eyes*, ſo all *Chriſtians* in like manner ſhould be *full of eyes*, to look unto *themſelves* and to their *wayes*; for though, as the Apoſtle ſpeaketh, *they were once darkneſs*, while God *winked* at the time of their ignorance: yet now *they are light in the Lord*, even as the Prophet ſhewed they ſhould be, *The people that walked in darkneſs have ſeen great light, and they that dwell in the Land of the ſhadow of death, upon them hath the light ſhined*, becauſe it cannot be denied but that as *Daniel* ſaith, *knowledge is increaſed*, and as our Saviour ſaith, *light is come into the world.* That all good Chriſtians ſhould be full of eyes. *Eſay.* 9. 2.

And therefore the people ſhould *take heed* that they love not *darkneſs more then light*, or that they be not like the fool *Harpaſte* that was *as blind as a beetle*, and yet would not be perſwaded, as *Seneca* ſaith, that ſhe was *blinde* but that the *room was dark*. For I fear that we have *too many* men that think they want *no eyes*, but that the *houſe of God is dark* and wants light; but that is becauſe they are *bleere-ey'd* like *Leah*, and look a *ſquint* and cannot ſee the *truth*.

There be *many* others that are *full of eyes*, but their eyes are *oculi nequam* evil eyes, ſuch as Saint *Peter* ſpeaks of; and others have eyes *far worſe*. My time will not give me leave to diſcover them. Many are full of eyes, yet not like theſe beaſts, but of all evil eyes.

But if the Lord ſhould ſay unto me, as he ſaid to his Prophet *Amos*, *what ſeeſt thou*: I muſt anſwer, I dare not tell what I ſee: and if the Lord replies, ſhould they that are to be like *Lions* become as fearfull as the *Hares*, that run away from the *noiſe* of the Hounds? Have I not often delivered thee as I did *Eliſha* after he had delivered his meſſage unto *Jehu*, when he *preſently ſhut the door and fled*? therefore I command thee to tell me, what ſeeſt thou. *Amos.* 8. 2. 2 *Reg.* 9. 3. & v. 10.

Why then, if *thou commandeſt* me, I muſt tell; and I muſt ſay with the Prophet, that *I have ſeen unrighteouſneſs and*

strife in the City; moreover I saw the place of *judgment*, and
Eccles. 3. 16. *wickedness was there*; and the place of *righteousness, and iniquity was there*: and I saw *the tears of such as were oppressed,*
c. 4. 1. *and they had no comfort because power was on the side of their oppressours.* And worse then the parable of *Menenius Agrippa*, when all the members conspired against the stomach, I have seen a monstrous *ill-shap'd body* cutting off his own most *excellent* and *unreprovable head*; and the *worst* Parliament that ever *England* saw, rebelling and warring, and doing far worse to the *best King* that ever *England* had. And I have seen the *Commons-house* of that Parliament encroaching by little and little upon the *rights* and priviledges of the Lords, as the *Plebeians* did upon the *nobility* of *Rome*, till at last they had quite *supplanted* them: *felix quem faciunt aliena pericula cautum*, I hope, O Lord, that I shall never see the *like again*.

Yet I see *one thing more* that troubles me *much*, many men that say (excepting the conscience of their *religion*, that should not undo them) they are *innocent* from any offence done either against *their King* or against their *neighbors*, and yet to be driven out of house and home, and those that were known to be *rebels* & to have *fought* against their King to enjoy their *Lands* and *Livings*, and to become *great men*, and to hold in their *fingers* the Lands of *Innocents*, of the King, of the Church, and of God himself, which can as *hardly* be pluck'd out of their fingers, as it was to pluck the *club* out of *Hercules's* hands; for they have got *possession* of them, and possession being as they say *eleven points* of the Law, *twelve furies* cannot *dispossess* them.

But for the trial of the *truth* hereof, his Majesty hath *most graciously* appointed, and his Grace here doth most *favourably* countenance these *wise* and *religious* men that shall *justly* and *religiously* determine these things. And I am *confident* that being *wise men* as they are, they will shew themselves men of *courage*, bold as the *Lion* to do *justly*, and to stand for the *right Interest*, be it of the Jew or of the Gentile, without fear of the *greatest*, and not caring what the *meanest* or the vulgar say of them; *quia nec meliores si laudaverint, nec*

deteriores

deteriores ſi vituperaverint, becauſe their praiſe makes them never a whit the *better* if they do unjuſtly, nor their diſpraiſe one jot the *worſe* when they do *right*, which is the onely thing that all men ought to do without fear. And by their *juſt* and unpartial dealing betwixt party and party, I doubt not but they will as they have *hitherto*, ſhew themſelves to be *full of eyes* to ſee to *every thing*, to ſearch into every *cauſe*, and to find out the *truth* of every *matter* and every *charge* that ſhall be brought before them.

THE THIRD SERMON.

REVEL. 4. 8.

And the four Beasts had each of them six wings about them, and they were full of eyes within, &c.

2. AFTER that they are said to be *full of eyes*, the Evangelist tells us more *particularly* that they were full of eyes *within*; and in the precedent 6. *v.* it is said, that they were full of eyes *before and behinde*, so they were

1. The distribution of their eyes.

v. 6.

Full of eyes, { 1. *Within.* 2. *Before.* 3. *Behinde.*

1. They were full of eyes *within*, and that was to look into their *own hearts* and consciences, for *the heart of man is deceitfull Jer.* 17. 9.

1. Why these beasts were full of eyes within.

ceitfull above all things: It is but a *little* member, *vix ad unius milvi refectionem sufficere possit*, scarce sufficient to serve one Kite for his break-fast; and yet as *Hugo* saith, *magna cupit, & totus mundus ei non sufficit*, it affecteth great things, and as *Juvenal* saith of *Alexander*, the whole World will not suffice that *Pellean* youth.

Hugo l. 3. de anima.

And it is very true, that *In omni creatura, quæ sub sole vanitatibus mundanis occupatur, nihil humano corde sublimius, nihil nobilius, nihilque Deo similius reperitur; quapropter nihil aliud quærit à te Deus nisi cor tuum*, In all the creature which under the sun is occupied in these worldly vanities, there is nothing more *sublime* then mans heart, nothing more *noble*, and nothing more *like to God* himself; and therefore God requireth *nothing* of thee but thy heart, when he saith,

Pro. 23. 26. *My son, give me thy heart.*

But then the heart must be *pure* and sincere, free from all *vanities*, and void of all *iniquity*; for otherwise, *qui de suo partem faciunt Deo, & partem diabolo, iratus Deus quia sit ibi pars diabolo, discedet, & totum diabolus possidet*; They that give *part* of their hearts to God, and *part* to the Devil, God being *angry* that any part is left for the Devil, departeth and leaveth all unto the Devil, as St. *Augustine* speaketh.

S. Aug. in Joan.

And therefore the Scripture saith, *blessed are the pure in heart*, for they shall see God; *quia Deus non exterioribus oculis sed puro corde videtur*, saith Saint *Augustine*, because God is not seen with our outward eyes, but with a pure and upright heart. But *Væ duplici corde*, woe to him that hath *a double heart*, which saith *one thing* with his tongue, and thinks *otherwise* in his heart; and woe to him that hath a *wicked heart*, which speaketh *friendly* unto his neighbour, but *meaneth mischief* in his heart; and woe to him indeed, which hath a *hard heart*, which as St. *Bernard* saith, *nec compunctione scinditur, nec pietate mollitur, nec precibus movetur*, which is neither broken with *compunction*, nor mollified with *piety*, nor moved with *prayers*, nor terrified with *threatnings*, nor yet yielding with any *judgements*: but is unthankfull for all *benefits*, regardless of all *counsell*, and senseless of all *dangers*, and so still

Matth. 5. 8.

Quod ingratum est ad beneficia, infidum ad consilia, sævum ad judicia, inverecundum ad turpia & impavidum ad pericula. Bernard. l. 5. de consideral.

ſtill growing *worſe* and *worſe*, untill like *Pharaoh*, he be quite deſtroyed.

And yet how *many* men have we that are *double* hearted and *falſe hearted*, and more *deceitfull* then the wilie *Greeks* that lurked in the belly of the *Trojan* Horſe, or the ſubtle Serpent that beguiled *Eve*? And that which is worſt of all, which do deceive and betray their *own ſouls*? For as of all murders *ſelo de ſe* is moſt impardonable, ſo of all deceits, he that deceives his *own ſoul* is moſt deſperate, and in the moſt *wofull* condition. And yet as *Apollodorus* the tyrant dreamed that he was taken and flead by the *Scythians*, and his heart thrown into a boyling Caldron, ſhould ſay unto him, *I am the cauſe of all this my ſelf*, becauſe I have deceived thee in all thy wayes, and in all thy plots and projects: ſo how many ſimple, fooliſh, and beguiled ſouls are in the world, that in all their *wicked plots* and practices, and in all their *covetous deſigns* and mercyleſs oppreſſions of the poor, do beguile *themſelves* and betray their *ſouls* unto the Devil? When, as our Saviour ſaith, they ſhall put his ſervants *out of the Synagogues*, out of their places and offices, as they have done of late, and out of their means and maintenance, as you do ſtill amongſt us, and ſhall *kill them* and put them to death, and think that *they doe God good ſervice*, and believe that they have the *Eagles* wings to mount up the readyeſt way to Heaven, when as indeed they ride Poſt upon *Pegaſus* the broad way to Hell. *John*, 16. 2.

And therefore, ſeeing the *heart* of man is ſo *deceitful*, as many times to perſwade him he holds God by the *hand*, when the Devil hath him faſt fettered by the *heeles*, it is requiſite that we ſhould be like theſe Beaſts *full of eyes within*, to look into our *own hearts*, that they do not *deceive us*, and to examine our *own wayes*, that we be not *miſtaken* in them; leſt, while we aim to go to *Jeruſalem* the City of God, we ſhall with the Army of the King of *Syria*, that he ſent to *Dotham* to fetch *Eliſha*, be carryed blindefold into the midſt of *Samaria*, the City of our greateſt Enemy; for ſo the Prophet *David* ſaith, he did *commune with his own heart*, and *his ſpirit* made 2 *Reg.* 6. 19. *Pſ.* 77. 6.

made a diligent search, that is, into his actions, lest his *own heart* should deceive him: and so he adviseth us to doe the like, saying, *Stand in awe and sin not; commune with your own heart*, that is, to examine *diligently*, whether the *things* that you doe be *sins* or not: and do not trust the *suggestions* and suppositions of your hearts, until you make a *search*, and a diligent inquisition into the true *nature* of them, because many men do think, they doe *not sin* at all, when they doe *most highly offend the Lord.*

Ps. 4. 4.

Why men deceive themselves.

And the *reason* is, because they have no eyes *within*, to look into their *own hearts*, and to examine their own actions; but they are onely full of eyes *without*, to pry into the *doings*, and to censure all the *acts* of all others, which is the *humour* of them, that take delight to spy out the least *mote* that they see in the eyes of others, but never look into the *beam* that is in their own eyes, those *horrible sins* that lurk in their *own hearts.*

And this multiplicity of eyes *without*, and the want of all eyes *within*, when those that should be within are turned out, is the *cause* that there are so many *reformers* of our Church, and *censurers* of our State, *Etiam opifices quorum res fidesque in manibus sita sunt*, Yea, that even meer *Mechanicks*, Handicrafts-men, and Ploughmen, whose credit, wealth, and wit lyes in their hands, as *Salust* speaks of the seditious *Plebeians* of *Rome*, do so *impudently* prate and censure the *Government* both of the Church and Common-wealth.

But as our Saviour said to St. *Peter*, when he would needs know what should become of St. *John*, *Quid ad te?* What is that to thee? Do thou follow me: so I say to these men, *Quid ad vos?* What have you to doe with the *mysteries* of State, or the *matters* of the Church? It becomes you to doe as the Apostle adviseth you, *To study to be quiet, and to meddle with your own businesse*; and, as my Text saith, to be *full of eyes within*, to look unto your own actions, and not *immittere falcem in alienam messem*, and to do as many Gentlemen use to do, that is, to travel over *France*, *Italy*, and *Spain*, to understand the *customs* and *fashions* of other Countryes.

1 *Thes.* 4. 11.

and

and to be altogether *ignorant* of the Lawes, customs, and conditions of their own Country. But,

2. These Beasts are not onely said to be full of eyes *within*, but in the sixth verse they are also said to be full of eyes *before and behinde*. And that was to this end. 2. Why these beasts were full of eyes behind.

1. They were full of eyes *behinde*, to look *backward*, and to behold the times and things that are past.

2. They were full of eyes *before*.

1. To consider the times and things that are present.
2. To foresee the things, and to provide for the times that are to come.

And *Moses*, the man of God, that was faithful in all God's house, thought that this *threefold sight* and consideration of the times *past*, *present*, and *to come*, would surely make the children of *Israel* to fear *the Lord their God*, and to walk in his wayes; or if these things would not do it, he knew nothing in the world that could do it: and therefore a little before his death, in his *last farewell*, and in the chiefest and most *affectionate* Sermon that ever he made unto this people, this is the *chiefest wish* that ever I found expresst therein, *O utinam saperent & intelligerent, ac novissima providerent*! O that they were *wise*, that they understood *this*, that they would consider their *latter end*! that is, *Utinam saperent praterita, intelligerent præsentia, & providerent futura*, I would to God, that this people did remember and call to minde the things *that are past*, that they understood the things *that are present*, and that they would consider the things *that are to come*, and shall inevitably fall upon them. *Deut*, 32. 29.

And as *Moses*, so do I wish to Almighty God, that all and every one that heareth me this day, would do as *Moses* here *desireth*, and would be, as these Beasts are here *described*, that they might do what is here *required*. And that is,

1. To be full of eyes *behinde*, to behold the times, and to consider the things *that are past*; for the *want* of this sight and consideration is a *main cause* of so much *wickedness* among

the people, and so much *ignorance* and impudency in our late *Fanatique Leaders* of their seduced followers: for if they would have done, as *Moses* adviseth us, *To remember the dayes of old*, and read the *Ecclesiastical* Histories, Councils, and Canons of the Church, and *other* Histories, the Records of time, both of the *Greeks* and *Latines*, I perswade my self they would never have been so *disloyal* and rebellious against their *Civil* Governours, and so *averse* and refractory to the Prelates of our Church, *Quia ignorantia mater inobedientiæ*.

Deut. 32.

And therefore with *Moses*, we have great reason to wish that our men were, like these Beasts, full of eyes *behinde them*, to behold the times and things *that are past*; and especially; for I will name no more at this time, but,

1. God's *dealing* towards man.
2. Man's *requital* unto God.

1. It is a true saying of St. *Augustine*, *Antequam conditi essemus, nihil boni merebamur*, Before man was made he could *deserve* no good, he could *merit* no favour; and yet if sinful man had any eyes *behinde* him, to see what *great things* God hath done for him, he should finde *cause enough* to cry out with the *Psalmist*, *O God, what is man that thou art so mindefull of him*, and so exceeding *gracious* unto him? for thou madest him a man, when thou mightest have made him a beast: and he made him *in his own image*, and after his own likeness, in righteousness and true holiness, and he placed him in *Paradise*, the sweetest place of all the world, in a garden of God's own making, and an orchard of his own planting, that brought all *manner* of fruits, and all *kinde* of pleasant flowers, at all times of the year: and he made him Lord and Master over all his creatures, *the beasts of the field, the fowles of the air, the fishes of the sea, and whatsoever walketh through the pathes of the seas*: and these he needed not to run after them, and take *pains* to tame them as we do, but they were to come unto him, and to be obedient to him of their *own accord*. And because

What God did for *Adam* in Paradise.

because that among all these there was not a mate found meet for man, God made him *an helper fit for him*, a Lady more excellent then *Helen*, whom he loved, and delighted in her at first sight.

And were not these, *Beneficia nimis copiosa, multa & magna, privata & positiva?* Blessings and benefits, for *number* beyond *number*, and for *excellency* beyond *expression*; for as the *Psalmist* saith, *Who can express the noble works of the Lord, and shew forth all his prayse?*

But how did man requite all these benefits? God gave him but *unum breve, leve, & utile mandatum*, one short, easie, and most profitable Precept if he had observed it; no positive injunction of any hard work, but that which is far easier to be kept, a *negative* inhibition, that *he should not eat of the tree of knowledge of good and evil*, this was all, and no great matter, how *easily* might he have done it? Yet this man *sold* his God, that had done such *great* things for him, and brake his Commandment for an *Apple*. And what *moved* him to doe this, but that which moveth *all his children* ever since, to destroy themselves and all the Kingdoms of the earth, *Ambition*? That he might be as *Lucifer* desired to be before him, *similis Altissimo*, like Gods, *knowing good and evil*.

How *Adam* requited God.

What moved *Adam* and *Eve* to offend God? *Ambition.*

And this *infernal* weed, that first took life in *Lucifer's* breast, hath *poysoned* all his Posterity ever since, and especially all the *great men* of this world, that desire to be greater, and affect and contend for *honour* and *greatness* above measure. For as *Eudoxus* the Philosopher desired of the Gods, that he might behold the Sun *very near*, to comprehend the *forme, greatness*, and *beauty* thereof, and afterwards be burnt of it, as the *Poets* say, *Phaeton* was: so *Ambition* is the boldest and the most *disorderly* passion of all those desires, which trouble mens mindes, and fills their heads with an *insatiable* greedines of obtaining those things, which they should no wayes desire; and by that means, as *Adam* did, they undoe themselves and many thousands more: for so *Mar. Crassus*, the richest man in *Rome*, burning with *ambition* and an excessive desire of new triumphs, presumed at

M. Crassus.

sixty years of age to undertake the warr against *Arsaces*, King of the *Parthians*, and therein his whole *Army* was discomfited, *himself* miserably slain, *twenty thousand* of his men killed, and *ten thousand* taken Prisoners: So *Caius Marius* weakened with old age, but strengthened by *Ambition* to continue in *sovereign* authority, would undertake the warr against *Mithridates* King of *Pontus*; and thereby he was the cause of his *own* utter overthrow, and of that *great* slaughter, which imbrued all *Italy* and *Spain* with the deluge of bloud, that *Sylla*, by his extreme cruelty, brought upon them.

C. Marius.

Spurius Melius. Marc. Manlius. Hen. 5.

And the like may be said of *Spurius Melius* the *Roman* Senator, of *Marc. Manlius*, of *Henry the Fifth*, whose *ambition* deprived his *own father* from the Empire, and caused him to dye *miserably* in Prison; and indeed of those *threescore and thirteen Emperours*, that, within the space of *one* hundred years, dyed all of them (excepting three that dyed of sickness in their beds) by violent deaths. And as the *ambition* of the Triumvirate *Octav. Antonius*, and *Lepidus*, had well-nigh ruinated the *Roman* Empire; so *Peter de la Primaunday* saith, that the *ambition* of the Dukes of *Orleans* and *Burgundy* had almost utterly consumed the Kingdom of *France*, and was the *occasion*, that more then four thousand men were slain within *Paris* inone day: and so I may say, that this *wilde plant* and bitter root of *Ambition*, that first sprang up in Paradise, and afterwards grew worse and worse in the accursed earth, was the cause that moved the late *Usurper*, and many others of those *Traytors* and *Rebels* that followed him, to bring *all the calamities*, that we have both seen and felt in these Dominions.

Pet. de la Primaunday. fr. acad. pag. 223.

And therefore we ought to detest this *cursed* Plant, that brought forth such *bitter* fruits of *undutifulness*, *unthankfulness*, and *rebellion* to be rendred unto God for all the great good that he had done for man.

But now, after that man had fallen, and thus *disloyally* sinned against God, *Non dignus est peccator pane quo vescitur, nec lumine cœli quo illuminatur*, The sinner, even the *best* of us all that are *Adam's* seed, is not worthy of the bread that he

he eateth, or the light of the Sun that shines unto him; for if before his being, he deserved no *good*, how much *evil* doth he now deserve, when he hath so *foully* defiled himself, and so *highly* offended his God?

And yet, *Utinam saperent*, I would to God we would cast our eyes *behinde us*, to behold and see the *goodness* of God, and what wonders he hath done for the children of men; for he pittyed *Adam* when he was naked, and made them coats of skin to hide and cover their *nakedness*, and to preserve their bodies from the *storms* of winter, and the scorching *heat* of summer. And when all the World had corrupted their wayes before God, he saved *Noah* and his family, when the deluge *destroyed* all other flesh: and afterward he snatched away *Abraham* out of the very flames of *Idolatry*, that was begun to be kindled in his father *Terah's* house, and then he delivered him out of *Egypt*, and preserved him out of all his troubles: And for the seed of *Abraham*, the children of *Israel*, *Moses* tells you what God hath done for them; for, *when he divided to the Nations their inheritance, he took Jacob for the lot of his own inheritance*; and though he found him *in a desart land, and in the waste howling wilderness, yet he led him about, he instructed him, and kept him as the apple of his eye, and he made him ride on the high places of the earth, that he might eat the encrease of the fields, and he made him to suck honey out of the rock, and oyl out of the flinty rock, butter of kine, and milk of sheep, fat of lambs, and ramms of the breed of* Basan, *and goats with the fat of kidneys, of wheat, and to drink the pure bloud of the grape.*

How graciously God dealt with *Adam*, after he had sinned.

And with the seed of *Adam*.

The Israelites. Deut. 32. 8, 9, 10, 11, 12, 13, 14.

And the Prophet *Ezekiel* doth amplifie the *great goodness* of God towards this people more at large, saying, that their *birth* and their nativity was of the land of *Canaan*, their father was an *Amorite* and their mother an *Hittite*, (*i. e.*) an accursed people; and in the day that thou wast born, *thy navel was not cut, neither wast thou washed in water, nor salted, nor swadled at all, no eye pittyed thee to have compassion upon thee; but thou wast cast out in the open field to the loathing of thy person*: and when I saw thee *polluted in thine own bloud*,

I said

I said unto thee, live; and I washed thee with water, and anointed thee with oyl, I cloathed thee also with broydered work, and shod thee with badgers skin, and I girded thee about with fine linnen, and I covered thee with silk, I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck, even as our fine Ladyes have in these dayes, *and I have put a jewel on the forehead, and ear-rings in thine eares, and a beautiful Crown upon thy head, and thou didst eat fine flower, and honey, and oyl, and thou becamest exceeding beautiful and perfect through my comliness which I had put upon thee*, saith the Lord God.

Ezech. 16. 3. *ad v.* 15.

How unthankful and undutiful they were to God.

And what *reward* did this people render unto God, and what requital have they made unto him for all these *great benefits*, that this good God had done unto them? First *Moses* tells you, *They waxed fat, and then they kicked*, as we lately did, *and forsook God that made them, and lightly esteemed the rock of their salvation; They provoked him to jealousie with strange Gods, and moved him to anger with their abominations: They sacrificed to Devils and not to God, to Gods that they knew not, that came newly up, whom their fathers feared not*, which was and is the fruit of every new Religion, as of late dayes we have fully seen amongst us.

And then, as they forsook *God* that formed them, so *presently* they rebelled against his *servants*, they muttered and murmured and rejected all their Governours; and as the *Psalmist* saith, *They angred Moses in their tents, and Aaron the Saint of the Lord*: for these two, *to forsake God*, and *to rebel against their Governours*, do always go together. And if you look into the foresaid sixteenth Chapter of *Ezekiel*, you shall see how the Prophet sheweth their *wickedness*, and how they have multiplied their *abominations* above measure, and as many of us, *over-wickedly* and unjustly seeking to make our *children* great in this world, do bring them unto the Devil in the *world to come*; so did they slay their children, and cause them to pass through the fire, and as the *Psalmist* saith, *They offered their sons and their daughters unto Devils*: and the Lord himself assureth us, that *Sodom* had not done

Ezech. 16. 21. *Ps.* 106. 37.

so

ſo wickedly as they had done, and *Samaria* had not committed half of their ſins. Ezek. 16. 48. 51.

And what an intolerable ingratitude was this? The moſt monſtrous thing that ever was; not poſſibly to be deſcribed, *quia dixeris maledicta cuncta, cum ingratum hominem dixeris*; becauſe thou ſayeſt all the evils that can be ſaid, when thou nameſt an ungrateful man; eſpecially to God, that hath done ſuch *great* things for us.

For we read of many bruit beaſts, that for ſmall benefits, have been very thankful unto men, as of the *Dog*, that for a peice of bread, will follow and be ready to die for his Maſter, and the Lion that for pulling a thorn out of his foot, preſerved the ſlave that did it, from all the beaſts of the forreſt, and afterwards his life on the Theatre in *Rome*; and *Primaday* tells us of an *Arabian infidel*, that, being taken priſoner, and afterwards ſet at liberty by *Baldwin* King of *Jeruſalem*, in token of his thankfulneſs for that favour, he went to him by *night*, into a Town where he was retired, after he had loſt the field, and declared to him the purpoſe of his companions, and conducted him, until he had brought him out of all danger. *Pet. Prim. c. 40. p. 431.*

And when *bruit beaſts* and *Pagans* are thus thankful unto us, ſhall *man* be unthankful unto God? No, no: He ſhould be truly thankful.

And *Seneca* ſaith there be four ſpecial conditions of true thankfulneſs.

1. *Grate accipere*; to receive it thankfully.
2. *Nunquam obliviſci*; Never to forget it, for he can never be thankful that hath forgotten the benefit.
3. *Ingenue fateri per quem profecerimus*: ingeniouſly to acknowledge by whom we are profited.
4. *Pro virili retribuere*: to requite the benefit received in the *beſt manner* that we are able.

Four conditions of true thankfulneſs.

But this people ſcarce obſerved any one of them, I am ſure not

not the second, and therefore not possibly the third and fourth, for the Prophet *David* tells us plainly, that after the Lord had shewed his tokens among them, and his wonders in the land of *Ham*, and had brought forth his people with joy, and his chosen with gladness, and had given them the lands of the Heathen, so that they did as many have done amongst us, to take the labours of the people in possession; Yet, within a while, they did as we do, *forget his works, and would not abide his counsel*: yea, *they forgat God their Saviour, which had done so great things in* Egypt, *wondrous things in the land of* Ham, *and fearful things by the Red sea.*

Is. 105. 42, 43.

Ps. 106. 13.

V. 21.

But to let this people pass, that were destroyed for their unthankfulness, let us look unto our selves and have our eyes behind us, to behold and see.

What God did for us, the people of these dominions.

First, *What God hath done for us.* And,
Secondly, *What we have done for the honour and service of God.* And,

Amos 3. 2.

First, As the Lord said of the Jews, *You only have I chosen of all the families of the earth*: so I believe the Lord may justly say of our Kings dominions, that he shewed more love and favour unto them, then he did to any other Kingdom of the World; for *whatsoever* good he did to others, he did the same to us. And he shewed two more signal favours to us, then he did to any other Kingdome of all Christendome; As

I. He raised the good Emperour *Constantine*, the Son of *Helen* out of *Britaine*, to close up the days of *persecution*, and shut the doors of the Idol-Temples.

II. When the mists of *ignorance*, and errors, and superstition had covered and overshadowed *almost* all the Church of Christ, God sent successively no less then *five* such excellent Protestant Princes, King *Edward the sixth*, Queen *Elizabeth*, King *James*, and King *Charles* the I. and II. (as no other Kingdom had the like) to protest against all the *Popish* errours and superstition, and to make such a *perfect reforma-*

tion

tion of Religion, that, both for Doctrine and Diſcipline, no Church in Chriſtendom is ſo purely and ſo perfectly eſtabliſhed, as *theſe Churches* of our Kings dominions are, ſuch love and ſuch mercies of God to us, as exceeded all the bleſſings of the earth, and ſhewed to no other Nation of the world in ſuch a meaſure, but to this.

What requital have we rendred unto God.

And what reward, I pray you, have we and our people *rendred* unto God for thoſe great unparalell'd benefits that he hath done unto us? I do profeſs I have been a man ever faithful to my King, and ever fearleſs of all the dangers of the world; and therefore, I muſt ſay the truth, as Saint *Steven* told the *Jews*, though I ſhould fare as Saint *Steven* did, that as they were a *ſtiff-necked people*, that have always reſiſted the *Holy Ghoſt*, and perſecuted the Prophets, and been the *traytors* and *murderers of Chriſt*: ſo have the major part of us ſhewed themſelves a *rebellious Nation*, that confederated to aſſiſt the *Devil*, to requite Gods extraordinary ſignal favour to us, with extraordinary ſignal contempt of Gods ſervice, and ſignal malice to all his ſervants above any other nation of the World, by raiſing *out of us*, and bringing in amongſt us, the *great Anti-Chriſt*, that is, the great enemies of Chriſt, you know whom, * to ſlay the two witneſſes of Jeſus Chriſt, which were *Cohors Magiſtratuum, & Chorus Prophetarum*, 1. the beſt and bleſſed King *Charles the Firſt*, that like a goodly Oake, or the Cedar of *Lebanon*, was cut down with all his *boughes* and *branches* of Magiſtracy; and 2. all the *Seers*, that were the eyes, the *light*, and the reverend *Governours* of Gods Church: and inſtead of them to bring in the *wild bore* out of the wood, the great *Uſurper*, to deſtroy the *vineyard* of Chriſt; and *Gebal* and *Ammon*, and *Amalek*, the *Philiſtims*, *with them that dwell at Tyre*, the whole rable of *Presbyterians*, *Independants*, *Anabaptiſts*, *Quakers*, and other ſects, which are the falſe Prophet, to devour the revenues of the Church, and to deſtroy *all the houſes of God in the land*: and ſo to corrupt the whole *Service* of that good God that had ſo graciouſly done ſuch *great* things for us, as I have fully

* The Long Parliament.

Thoſe were the 2 witneſſes

Pſ. 83. 7.

fully shewed it heretofore, and will hereafter be manifested for truth, every day more and more.

And if these things be a good *requital*, or a just thankfulness to God for all the benefits that he hath done unto us, judge you.

What God hath done for every one of us in particular.

But to leave these monsters of men for their imparalell'd ingratitude, let us return to our selves here present, and see what God hath done for every one of us: for he made thee a man or a woman, when he might have made thee a beast; and he gave thee all thy limbs, thy sight, and thy senses, when thou mightest have been born, like him that was so, blind from his mothers womb. I am sure thou wouldst be very thankful to that Chirurgion that would but preserve thy finger; and what thanks owest thou to him, that gave thee all thy members, and whatsoever else thou hast? good wit, larg memory, strong body, comely proportion, loving wife, sweet children, riches, honour, favour, preferment, and all that thou hast; all is from God. And that which is far better then all these; for herein, *Dedit te tibi Deus*, He did but onely give thee unto thy self, and those *temporal* blessings that are momentary: but he redeemed thee from the pit wherein there is no water, and in this thy redemption, *Dedit se tibi Deus*, God gave himself unto thee, and his onely Son to die for thee, he sends his servants to teach thee, and his Holy Spirit to work all the good gifts that are in thee to make thee a *good Christian* here, that thou maiest be for ever *blessed* hereafter. And

1 What good things he hath bestowed on us.

2 From how many evils he hath preserved us.

2. If thou hadst these eyes, to look behind thee, thou mightest see, not onely how much good the Lord God hath bestowed upon thee, but also from how many evils he hath preserved thee: for Satan, like a roaring Lion would have devoured thee, thine enemies that rose up against thee would have undone thee, if the Lord himself had not been on thy side; and, as the *Psalmist* saith, they would have swallowed thee up quick, when they were so wrathfully displeased at thee, yea thine own self many times, by thy desperate riding, running, jumping, or the like, mightest perhaps have

Ps. 124. 1, 2.

broken

broken thy bones, thy limbs, or thy neck, if thy good God had not reached his hand to ſave thee from falling, as he did to Saint *Peter* to preſerve him from ſinking.

And are not theſe things bleſſings worthy to be remembred? O that we would therefore prayſe the Lord for his goodneſs, and declare the wonders that he doth for the children of men? And that we would ſometimes caſt our eyes behinde us, to ſee what requital we have rendred unto God for all thoſe benefits that he hath done for us; and eſpecially for bringing our Gratious King unto us, and reſtoring both the Church to her purity, to her rights, and ſervice of God, and the Common-Wealth to its peace and tranquillity.

For as the Prophet *David* ſaith, *I called mine own wayes to remembrance*: So ſhould every one doe, call his wayes to remembrance; that, if he findes, he hath been carefull in God's ſervice and a faithful Steward in God's houſe, it may be a comfort unto his Conſcience, *Quia immenſa eſt latitia de memoria tranſactæ virtutis*, becauſe the remembrance of former virtues, and of our Service and thankfulneſſe unto God, will bring a great deale of joy and comfort unto our ſelves; or if he hath blaſphemed Gods Name, neglected his Word, robbed his Church, and offended his Majeſty, he may repent, and as *Job* ſaith, *abhorr himſelf in duſt and aſhes.*

But that I may the better and the ſooner perſwade you to fear God, and to ſerve him, and to doe that which is juſt and honeſt in his ſight, I ſhall with *Moſes* deſire you to remember the *days of old, and conſider the years of many generations*, and therein to obſerve but theſe two things. Two things to be conſidered to move us to ſerve God.

First, *How God bleſſed thoſe that walked in his wayes.*
Secondly, *How he plagued thoſe that neglected his ſervice, and tranſgreſſed his commands.*

1. How God blessed those that served him.

1. *Enoch* walked with God, and God *took him* to himself: *Noah* was a just man, and God *preserved* him from the deluge: *Abraham*, *Isaac*, *Jacob*, *Joseph* feared the Lord, and the Lord *blessed* them in all that they took in hand: and the Prophet *David* generally saith, *blessed is the man that feareth the Lord*, that hath great delight in his commandments, *his seed shall be mighty upon earth*, riches and plenteousness shall be in his house, and *his righteousness endureth for ever*: and *Solomon* saith the like, that *the memorial of the just is blessed*, and his children *are blessed after him*. And therefore if thou *lovest* thy children, and wouldest have them to grow great and to *prosper* in the world, be *just* in all that thou doest, and neither *rob God* of his right, nor *oppresse*, cozen, or defraud thy poor neighbour; which not done are the *chiefest*, if not the onely things, that will bring the *curse* of God upon thee and thy Posterity. For,

Psal. 112. 1, 2, 3.

Proverb 10. 7. & c. 20. 7.

2. How God plagued those that transgressed his commandments and neglected his service.

2. Do but cast thine eyes *behind thee*, and consider how God *plagued* the unrighteous Generations; and you shall finde, that when the old world *corrupted* their wayes, the Lord *swept them all away* with the deluge; when the cry of *Sodom* and *Gomorrha* came to the eares of God, God *destroyed* them with fire and brimstone: so when the cry of the *innocent* servants of Christ shall not be heard to have *justice* done unto them, because of the great friends and *power* of their oppressours, then as the *Psalmist* saith, *The Lord will hear their cry and will help them.*

And here to *terrifie* offenders from their wickednes, I could willingly enlarge my discourse, to shew the *fearful* examples of Gods judgement against *many sorts* of Malefactors; but my *short* allowance of time will scarce permit me to give you the sight of *some few* judgements against and upon these four *predominant* sins, that are so *rife* amongst us, and so pernitious unto us.

1. *Rebellion*,

1. *Rebellion*,
2. *Perjury*,
3. *Injustice*,
4. *Sacriledge*.

The four usual sins of these dayes.

1. For *Rebellion*, this our last Age, and the many Plots and Practices of wicked and fanatick Rebels now peeping forth amongst us, do sufficiently shew how *apt we are* to fall into it, though it be as bad as the sin of *witch-craft*, which is the giving of our souls by a Contract unto the Devil: but the *dreadful* vengeance of God for the Rebellion of *Corah*, *Dathan* and *Abiram* against their Governours, when the earth opened her mouth and swallowed them down *quick* to Hell, and the heavy judgement of God upon *Absolon* for rebelling against King *David*, which followed him hard at the *heeles*, until he came to the bough where he was hanged, and the *shameful* yet most justly deserved death of our *late Rebels*, and of many more the like Villaines, that I could quote to you out of Histories, should *deterre* them from this unnatural sin of *Rebellion*, and keep them within the bounds of their *obedience* to their Governours, which is more acceptable in the sight of God then *any sacrifice* that we can offer him: or if this can not do it, then may they look for the like end, as those that committed the like sins.

1. Rebellion.

2. For *Perjury*, it is so *pernitious* a sin, and yet so *general*, that I know not how to express the *hainousness* thereof. But I finde this *perjury* to be like the three headed *Cerberus*.

2. Perjury.

1. Of those *Inferiours*, that either for *bribes* and reward, or for *fear* of their Land-lords or other great men, will most *falsly swear* before Judge or Jury to the taking away of the *goods*, *lands*, or *life* of many innocent men, which is a sin worthy to be punished by the Judges, as being the *utter ruine* of many men, fatherless and widdows.

1. Of Inferiors.

2. Of Superiors.

2. Of *Superiours* which break their faith and oaths that they make unto their Inferiours. And such a forsworn wretch was *Lysander* the Admiral of the *Lacedemonians*, and *Tissaphernes*

Lysander.

Tissaphernes. Cleomenes.

Tissaphernes that brake his oath which he made with the *Grecians*, and *Cleomenes* King of *Lacedemon* that did the like with the *Argians*, but he was sufficiently *plagued* by the *just judgement* of God for his *perfidiousnes* and perjury, when the women of *Argos* overthrew the *greatest* part of his Army, and he with a knife killed himself. And *many more* Tyrants and Commanders I could name of this kinde, that neither *feared God*, nor regarded their *faith with men*; and therefore were *plagued* by the just judgements of God.

3. Of the middle sort.

3. The *other sort* of perjurers are of a *middle size*, and great men, that either through *discontent* or hope to be made greater, do break their *faith*, and falsifie *the oath of God*, as *Solomon* calls it; and so prove *Rebels* and Traytors unto their Kings and Governours.

Eccles. 8. 2.

1. How *Neclas* served *Duringus* for his treachery to the Son of *Vratislas.*

But how doth the just God *reward* these perfidious and perjured Villaines? And how do most wise men *deeme* and deale with them? but as *Neclas* did with *Duringus*, who to secure *Neclas*, as he said, in his Throne, falsified his faith to his Prince, and killed the Son of *Vratislas*, that was the next Heir unto the Crown, hoping that for his good service he should be much favoured and well rewarded of *Neclas*: but the wise Prince *abhorring* such perfidiousnes, said unto him, that *perjury and treachery could not be mitigated and wiped away by any good turns or after-service*; and therefore whereas he expected a *reward* for his good service done unto him, he should have it according to his *merit*. For of three things he should chuse which he would. 1. To *kill himself* with a poinyard; or, 2. *Hang himself* with an halter; or, 3. *Cast himself* down from the Rock of *Visgrade:* and he hanged himself upon an Elder tree, which while it stood, was called *Duringus* tree, as *Æneas Sylvius* writeth.

Æneas Sylv Hist. Bohem. c. 11.

2. How *Selim* used *Ladislas Kerezin.*

And though *Ladislas Kerezin* did a very good turn to *Selim*, in yielding up to him the strong place of *Hiula*; yet for his perjury and perfidiousnes he caused him to be brought to a most miserable death, which you may see in *Camerar.* And the same *Selim* did the like to a *Jewish* Physitian, whom after the good service he had done unto him, he

Camerar. Hist. Meditat. l 1. *pag.* 20. *c.* 7. *Johan. Menarius Histor. Turc. l.* 4. *c.* 22.

caused

cauſed to be beheaded for his *treachery* againſt his Father, ſaying, that upon the leaſt *diſcontent* or hope of *reward*, he would not ſtick to do to him as he did to his *Father*; and therefore he had no reaſon to let him live, becauſe commonly Traytors are *double Traytors*, and as unfaithful to him whom they *ſerve*, as to him whom they have *betrayed*. And ſo *Soliman* his Son promiſed his Daughter with a very great dowry to a certain *Traytor* for yielding unto him the Iſle of *Rhodes*; and when he got the Iland, he brought his Daughter in a *magnifical* pompe unto him, and ſaid, thou ſeeſt *I am a man of my word*; but foraſmuch as you are a Chriſtian, and thy Wife a *Mahumetan*, and I am loath to have a Son in Law, that is not a *Muſulman*; therefore it is not *ſatisfactory* to me, that in hope of favour and gain thou turn thy *coat* for faſhion ſake: but thou muſt alſo put off thy *skin* which is baptized and uncircumciſed, and ſo he cauſed him to be flead alive. And the ſame *Solyman* uſed the betrayers of *Nadaſt* that defended the Caſtle of *Buda* in like manner.

3. How *Soliman* uſed the Traytor that yielded to him the Ile of *Rhodes*.

Camerar. l.1, c. 7. p. 21.

And the King of *Henetia* having promiſed Marriage to *Romilda* the Wife of Prince *Sigulphus*, which had fallen in love with him, as *Potiphars* Wife did with *Joſeph*, ſo ſoon as ſhe delivered unto him the City of *Friol*, did after her *marriage* and one nights lodging with her, cauſe her to be ſet, and married to a *ſharp ſtake*, as a worthy *puniſhment* of her treachery.

4. How the King of *Henetia* ſerved *Romilda* the Wife of *Sigulphus*.

Aventinus l.3. Annal. Bavar.

And the Emperour *Aurelian* did not much better uſe the Traytour *Heraclemon*, nor *Brennus Demonica*, that betrayed into his hands the City of *Epheſus*, as *Titus Liv.* ſaith the Daughter of *Sp. Tarpeius* betrayed the City of *Rome* unto the *Sabines*, and for her reward loſt her life on the *Tarpeian Hill*.

5. How *Aurelian* ſerved *Heraclemon*.

But though I could produce to you very many more examples of this kinde, yet I will cloſe up this point with what *Mahomet* did to *John Juſtinian* of *Genua*, who promiſed to deliver *Conſtantinople* into the Emperours hands, ſo he would make him *King* of ſuch a place that he deſired. And *Mahomet* yielded and aſſured him that he would do it, and *ſo he did*; for as ſoone as ever the ſaid *Juſtinian* had betrayed the City

6. How *Mahomet* ſerved *John Juſtinian*.

Pet. Primaudaye c. 39. pag. 423.

City into his hands, he presently made him King for that *good service* which he had done unto him; but for a reward of his *treachery* to his Lord and Master *Augustulus*, he cut off his head within three dayes after.

And so all the wise men that I have read of, do conceive that *no good service* done to succeeding Kings, can merit the *blotting out* of the perjury and perfidiousnes of Traytors to their *former Kings* and Masters; but that after they be rewarded for their good turns done to the latter, they should likewise *receive* the merit of their perfidiousnes to the former.

Theodorus in Collect. l. 2. The reasons why perfidiousnes should not be pardoned.

And the *reason* is rendred by the foresaid Sages.

1. Because that as *Theodoric* the *Arian* said, when he cut off the head of an *Orthodox Deacon* whom he loved, because he *revolted*, (to please *Theodoric*, as he thought) to *Arianism*, they that keep not their *oaths* and faith to God, can never be faithful to any mortal man.

Flav. Vopisc. in vita Aureli-an.

2. Because that as *Aurelian* said, when he suffered *Heraclemon*, which had done him so *good service*, to be slain, he could not *believe* that he which would *betray* his Countrey, and prove *faithless* to his own Prince, could ever continue *faithful* unto him; but that upon the like discontent or hope of a *greater* gain, such Traytors as will *turn* the leaf, and saile with *every winde*, will become as treacherous to their *latter benefactors*, as they have been unto their *former Masters*. And therefore though we should *forgive* them as Christians; yet it is neither *wisdome* nor *policy* to believe them as friends, because not onely the Fable of the Snake, but the Son of *Syrach* also teacheth us, what little credit is to be given to *reconciled friends*, *Eccles.* 10. 12. And the wise heathen bids us, *semper diffidere*, to *suspect* such faithless men continually.

Object.

But what if the Kings and Princes have promised *Pardons* unto the *Traytors* for some *special service* done unto them: Can they afterward *punish* them for their *precedent* offences unto others?

I anſwer, that as *Cicero* ſaith, every man is bound (and much more it is for the *honour* of a Prince) to keep his word and promiſes *inviolable*; though upon ſome exigent *neceſſity*, he may be conſtrained to make the ſame to his *prejudice*, and againſt his will: and it was well ſaid, that the *bare word* of a Prince ſhould be of as great force as *the oath* of a private man. *Sol.*

But though *Kings* and Princes ſhould *inviolably* obſerve their words in their Pardons *granted* unto Rebels and Traytors and other Maleſactors; yet as *Philip* King of *Macedon* anſwered *Laſthenes*, that betrayed the City of *Olynthum*, and *Auguſtus Cæſar* ſaid to *Rymetalces* King of *Thracia*, that had forſaken *Antonius*, to joyn with him, that he loved the *treaſon* that did him *good*, but he could not endure the *Traytor* that betrayed his *Maſter*. And *Alexander Severus* was of the ſame minde, but that he joyned *cruelty* with his *hatred* unto the Traytors; for when he had inticed many Captains of *Piſcennius Niger*, his Competitor of the Empire, to diſcloſe their *Maſters ſecrets*, and had ſerved his turn of them, and ſettled his affairs, he made *all thoſe Traytors*, and their children alſo to be put to death, as *Herodian* writeth. So the wiſeſt men conceived that they ought not to *countenance* and favour thoſe that had been *Traytors* unto other Princes; though they had done good ſervice unto them: and that for theſe three reaſons. Not to countenance and favour thoſe that have been Traytors: and why. *Herod. l. 3.*

1. For that he which hath turned *one leaf* can turn *another*; and he that hath betrayed my *Father*, may upon the like hopes and ſurmiſes betray *me* likewiſe; and he that hath been a Rebel, knows the way to become *a* Rebel.

2. For that this *honouring* and *magnifying* of Rebels and Traytors to *former Princes*, for their good ſervice done to *latter Maſters*, may prove to be an *encouragement* for others to become Rebels and Traytors in like manner againſt their Kings. For when amongſt *many* thouſands of Rebels, they ſee but *few* puniſhed, the *reſt* pardoned, and many of them *favoured* and *preferred*, why may not the *ſeditious* think, that

they shall either prevail; or if miss of their enterprise, they may escape the *fortune* of those few that shall be punished, and be *magnified* like those that they do see thus rewarded?

3. For that this favouring and countenancing of those that *have been* Rebels and false, is a great offence and *discouragement* to those that have ever continued faithful and loyal, especially if they see themselves postponed and neglected.

And therefore the *Kings* and *Princes* that I told you of, thought it neither *wisdom* nor *policy* to regard and favour those, whom they *pardoned* for their *treachery* to their former Princes, though they had done never so *good service* unto themselves; and if all Kings did so, I believe *fewer* Traytors would spring up among the people.

And this appeareth *plainly* by our new *Plotters* of *Rebellions* and *Treasons* now amongst us in this Kingdom of *Ireland*; for *who* and *what* are they that *doe thus* murmur and mutter against both *God* and his *Anointed*, the King and his Lieutenant, the Church and Common-wealth? But *those* that have been members of the *Beast*, and limbs of the great *Anti-Christ*, the *Rebels* and *Traytors* that rose and warr'd, and some no doubt, but had their *hands* or *fingers* dipped deep in the *blood* of that *blessed Saint* and *glorious Martyr*, our late *most gracious* King *Charles the First*: and having *escaped* their just deserved shame and death, and being so *highly* rewarded by their Grand Masters for their *great* wickedness, with the lands of the *Irish*, without distinction, whether they were *bloudy Murderers* and Rebels against their King, or *innocent Papists*, that were both *loyal* unto their King, and *succourers* of the Protestants, and now seeing the *countenance* of truth and justice, rendring to every one *his own*, according to his *merit*, either of *nocency* or *innocency*, they stamp and stare, and being moved with madness, like boyes at blinde man-buff, they let fly *their Arrows*, even *bitter* words; nay, *false scandalous*, *rebellious*, and *treacherous* words against the *King*, against his *Lieutenant*, and against the *peace* and *happiness* of this *whole Kingdom*: they care not whom they *traduce*, so they

they may ſtir up the coals of *contention*, and move the *diſcontented* to a new *Rebellion*.

And what *wayes* do they take for this, but the very ſame which they had *learned* and *practiſed* before in *England* under the *Long-Parliament*.

1. To *tax* and to *traduce* the *good King* for doing that they know not, nor ever ſhall be able to prove that he did; but the *Scots* ſay that he did: and ſo they do ſay a *thouſand things* more then I *believe* to be true: and they ſhould believe *nothing*, eſpecially what they *know not*, againſt their King, when as *all* other men, that are both *wiſe* and *honeſt*, can *ſufficiently* anſwer and juſtifie all that ever his now Majeſty did. And I, that am not *worthy* to be of his counſel, and to know the *reaſons* of his actions; yet could ſhew you very *juſt* and *ſufficient* reaſons for *every* thing that ever I heard his Majeſty did: and I would do it, but that *Himſelf* and his *Council*, I know, can juſtifie *all his actions*, with many *far deeper reaſons* then I can dive into.

Therefore theſe very *firebrands* of ſedition, knowing this, would a little excuſe his Majeſty, by laying the faults upon his *Counſellors*, that ſeduced him. And who are they? They ſpeak in general, *& in univerſalibus latet error*; ſo did the *long Parliament* againſt our late King: there they learned their *leſſon*, and they walk in the ſame paths. But the former *Parliaments* could name their names, the *Duke of Buckingham*: ſo can *theſe men* name the *Duke of Ormond*. And what hath he done? I obſerve two things that they charge him with.

1. To *teſtifie* what he knew to be *truth*, and theſe men conceived to be otherwiſe; A *mighty* fault! becauſe they had not their eyes *open* to ſee the truth, his *Grace* offended to *teſtifie* the truth.

2. In obeying his Majeſty's *gracious goodneſs*, by *relieving* thoſe that were *neceſſitous*, and perhaps, for ought that they know, had done his Majeſty *very good ſervice*, and, for ought that we know, had done no *injury* to any of our men; and this is a ſin *unpardonable* with theſe *uncharitable* men. I, but

they will say, by relieving *these* he lets the *Army* starve: and I demand, what *Subject* ever did pawn his own *lands*, melt his own *plate*, lay out his own *moneys* to relieve the King's *Armies*, and to shew himself, I will not say *more faithful*, but I say, *neer so faithful* to his King, and so bountiful a benefactor and friend *to all the King's loyal Subjects*, as the *Duke of Ormond* hath alwayes been? I must, and ever will, with all thankfulness acknowledge it; when the *long Parliament* and their *whelps* had robbed me of all that I had, all the relief and subsistence, which I had from *all the friends* in the world, was that *bountiful gift*, which this *noble Duke* sent me by Sir *George Lane*: And I could name *the many many more*, to whom his *Grace* did the like; And are these things, faults worthy to be reproved? And I am sure he hated the *Rebellion*, and disowned the *Rebels* of this Nation as much or more then any man: and would you have him to be an enemy to the *postnati*, and a stranger to the *innocent*? God hath made him a more *honourable*, and a more *gracious* man.

I, but we are not yet come to the *quick*, the *English interest*, by the favour of the *Duke* unto the *Irish* and the *Judges* of the Court of *Claim*, is much *shaken*, and is like to be *dismembred* and left inanimate.

But would you have the *English interest* to continue, be it *right* or *wrong*? or would you have it *so* to continue, that God might *bless* it, and it to *prosper*? If so, then let it be rooted in *justice* and established in *truth*; or otherwise, the *breath* of the Lord will *scatter* it, and the *wrath* of God will soon *destroy* it; and instead of *blessing*, will, as *Jacob* said, bring the *curse* of God upon you and your Posterity. And you might *see* if you had your eyes *open*, the great *care* of my *L Duke*, and the great *pains* and *diligence* of the Court of *Claim*, to search out the *truth* of every cause, that the innocent should not be made *guilty*, nor the nocent carry away the *victory*. And what *more* would you have done?

Yet, as I said before, they that have learned the *way* to be Rebels, do *know* the way to be rebellious still.

But

But if they will needs charge our *good King* and the *Duke's Grace* for any fault, let them do it for their being *too mercyfull* and *milde*, in ſuffering them and others that are like them, to live, that had ſo *juſtly* deſerved to dye; and eſpecially if they would *ſuffer them* to enjoy the Lands of the *Church*, and the Poſſeſſions of them that are *innocent*.

3. The next *reigning* ſin, that ſpreads it ſelf amongſt men, is *injuſtice*: and I wiſh we would caſt our eyes behinde us, to ſee how God *hateth*, and hath *plagued* this *monſtrous vice*, which bringeth forth ſo many *pernicious* effects, and deſtroyeth all the *duties* of honeſty. The wiſe *Solomon* ſaith, *That oppreſſion maketh a wiſe man mad*; and *oppreſſion* is but one *branch* of injuſtice: and therefore *injuſtice* is far *worſe* then any *oppreſſion*. For if *juſtice* be ſuch a general virtue, as *Ariſtotle* ſaith, that he which hath it, hath all other virtues; then certainly, he that is *unjuſt* muſt be filled with an *huge heap of vices*, when as this is ſuch a *cardinal* ſin, as never walks alone. And therefore as *Juſtice exalteth a Nation*; ſo *Injuſtice tranſlateth a Kingdom from one Nation to another people*, as it did the Monarchy of the *Aſſyrians* unto the *Medes*, and that of the *Medes* and *Perſians* unto the *Grecians*. And it pulleth down the *wrath* and vengeance of God, not onely upon the *perſon* that is unjuſt, and doth *injuſtice*; but alſo upon the heads, many times, of *all his poſterity*: as, for the *Injuſtice* done to *Naboth*, God deſtroyed *Ahab*, and rooted out his whole off-ſpring. And I could ſpend my whole hour in examples of this kinde, but I will content my ſelf with two or three. As,

3 Injuſtice.

Prov. 7. 7.

Ahab.

1. Of *Ferdinando* the fourth King of *Caſtile*, who did moſt *unjuſtly* condemn two Knights to death; and one of them cryed, "O thou unjuſt Judge, we do cite thee to appear "within thirty dayes before the Tribunal of *Jeſus Chriſt*, to "receive judgement for thine injuſtice; and ſo upon the laſt of thoſe days he dyed, to receive his ſentence according to his ſummons. And one *Lapparel*, a Provoſt of *Paris*, cauſed a poor man, that was priſoner in the *Chaſtilet*, to be executed by giving him the name of a rich man, who being guilty and con-

Ferdinando.

Lapparel.

condemned, was set at liberty in the place of the poor man: but the *just judgment* of God discovered his *injustice*, and being accused and condemned, he was hanged for his labour; and so *Philip* King of *Macedon* was killed by *Pausanias* a mean Gentleman, because he denied to do him justice against *Antipater* that had wronged him; and *Demetrius* for throwing the *petitions* of his subjects into the River, and denying to do them *justice* they all forsook him, and *Pyrrhus* took away his Kingdome. And many other men I could name to you, that their *injustice* hath undone them.

Philip Macedo.
Demetrius.

And therefore all men should take heed of committing this horrible sin of *injustice*, either by doing wrong, or denying right unto others.

The injustice of some Judges.

And yet I am ashamed to *speak* it, though I shall not be afraid to *write* it, how *gravely* some Judges have sate upon the seat of *judgment* to pronounce *unrighteous* judgments, and think to cover all their *iniquity* with the fig-leaves of the *formalities* of their Lawes to overthrow the *reality* of justice.

Oh beloved, *Monstrum horrendum ingens est*, it is a most horrible thing to have *injustice done* from the *seat*, and from the *Ministers* of justice; when a man is *apparently* wronged, oppressed, and *expulsed out of house and home*, and shall with a deale of *travel* and a great deale of *expences* come to a *Court of justice* to be righted, and instead of being *redressed*, he shall see there *scelus sceleribus tectum*, his former wrongs *finely* handled and *loaded* with far *greater* wrongs. Do you think that this is *well pleasing* unto God, or that such *injustice* shall escape *unpunished*? no, no; for they shall finde that there is a God *which judgeth the earth*, and that his *judgment* will be according to *truth*, without *partiality*, either to *Jew* or *Gentile*, which here among men I see is not so.

But as I read that *Diogenes* seeing some *petty thieves* led to the place of execution *laughed exceedingly*, and being demanded *why* he laughed? he *answered* to see the *great thieves* lead the *little thieves* to the Gallowes: so if he should see men *forcibly expelled* out of their possessions, and the forcible entrers

were legally acquitted, or if he should see the *poor Irish Catholicks* driven out of house and home, either because they were *Irish rebels* which justly deserved it, or because they were *Romish Catholicks*, which should not therefore be destroyed; and should see the *great English Sectaries* (that had been *greater* rebels) countenanced and *magnified*, and to injoy the *others* Lands and Livings; would he not *laugh* at this justice? which is just *like that* which we read of in *l.* 1. of *Philip Commines* when *Charelois* lost the Feild, and his Captains, and their Troopers *fled away*, he gave the offices and *places* of them that fled *ten leagues* to those that had fled *twenty leagues* beyond them.

Therefore I say to you, whom *God* and the *King* have made *Judges* of these things for the *settlement* of this Kingdome; As you have done hitherto, so still *ride on with your honour* and have *no respect* of *Persons*, nor of *Nation*, nor of *Religion*: but do that which is just *and righteous in the sight of God*, and as God hath blest you and *preserved* you hitherto, so he will still *bless* you and *preserve you for evermore.*

And for the preservation of *better justice* then I see in *many* places, I shall speak *more* of it in another place, and after *another manner*; for you may be sure, that Kingdome shall never be *happy*, where oppression is *frequently* used, and iniquity *protected* by *injustice*, and especially by the *Courts of Justice*. And therefore to the end that true justice might be *truly* observed, I could wish the *Parliament* would make some Acts & Lawes against *many abuses practised* by some *cunning Lawyers* in the very *Courts* of Justice; and especially against the *frequent and abusive quashing of Indictments*, which is a sin of *no slender* malignity. For when a *poor man* far from the fountain is by *violence* oppressed, and he *indicts* his oppressors, then presently comes a *Certiorari* and removes it to the Kings Bench, and there the Lawyers are so *skilfull* in the tricks and quiddities of the Law and the Cases of *John A-Nokes* and *John A-Stiles*, that they say there can *hardly* be *any indictment* framed, but they are able to finde a *flaw* to quash it, which I was told by great Lawyers. And what a *wrong* is this to his

The abuse of some cunning Lawyers in quashing of Indictments.

Majesty

Majesty in his fines? what an *injury* to the *poor men* that are oppressed, and what *incouragement* to all those *wicked* men that are so *ready* to offer *all violence* unto their neighbours which are *not able* to indict the same offendors three or four times over, till they shall finde a man able to draw a *faultles* indictment.

And if this be not a *greivous greivance* worthy to be *redressed*, if you desire the *preservation* of justice, judge you. And therefore it were *good* that some *better* way were *devised* for the *framing* of Indictments or the not *quashing* of them so easily and so *frequently* as they are *reported* to be.

4. Sacriledge. 4. The last frequent sin that I shall at this time desire you to cast your eyes behinde you, to behold Gods *detestation* of it, and his *punishments* that he poureth out upon the offenders, is *sacriledge*, which is the taking away and with-holding of those *Revennues* which God hath *appointed*, and godly men have *dedicated* for the maintenance of Gods service, and the religion of *Jesus Christ*, and so the *robbing* of God himself, both of his *honour* and *service*: a sin so *general*, that the custome of it hath quite taken away the *sense* of it, and men think it to be no sin at all.

But I know what some may here say, that now I plead *mine own cause*.

1 *Sam.* 12. 3. I will briefly answer as *Samuel* did unto the people, and I say, that I *sued* indeed for the *Church right*: but I testifie before *the Lord*, and your *Grace*, and you *All*, that I did it not to *inrich* my self; for I thank God I have *enough* both for my self and my *relation*, wife, children and friends: but I did it for the *right* of the Church, and I resolved and vowed that whatsoever I *recovered*, I would by the *grace* of God *wholly* bestow it upon the reparation of the Church; so that recovering it I should be not *one penny* the richer, and loosing it, not *one penny* the poorer. And I desired *nothing* but what I conceived to be the *right* of the Church, because I know God loves not to be *honoured* with unjustly gotten goods.

But now finding that as the Prophet saith, *I have laboured in vain, and I have spent my strength for nought*; and seeing the

the *partiality* and injustice of men, I will with *patience* submit my self to that *strength* which is beyond my *ability* to oppose, and study to serve my God *another* way: because I see that as *David* saith, *the sons of Zervia are too strong for me*, because we that were *faithfull* to our King were *fleec'd* and bare-shorne, and left poor and *beggarly*, and they that served the *Beast* and adheared to the *long Parliament*, and were *arrant rebels* against our late good King, have got all our *Lands* and our *Monies* to make *friends* withall, and to keep us still under *hatches*: and so though *nos fuimus Troes*, yet now they are the men, and without envy, let them enjoy their *prosperity*, so they forsake their *iniquity*, and repent them of their former *impiety*.

And so desiring you to *bear* with this my *just defence*, I shall *proceed* in this discourse, for none *other end* but to discharge mine own *duty*, and for the good of your *souls*, to avoid the *just wrath* of God for a sin so *highly* displeasing unto God; and to that purpose I shal desire you to read the 2 *Mac.* *c.* 3. where you shall finde how that when *Simon* the *mutinous traitor* both to God and his Country, had informed *Seleucus* King of *Asia*, of the riches and the treasure of the *Church* of *Hierusalem*, and incited him to seize upon it, and he had sent *Heliodorus* his treasurer to fetch it, and *Heliodorus* came like a Fox, pretending it was to visit and to reform the disorders of *Phœnice* and *Calosyria*, but *Onias* the high Priest perceiving that the *goods* of the Church was his errand, his *countenance* was quite cast down, and the people not enduring *sacriledge*, ran some to the Temple, some to the City Gates, and some gadded up and down the streets as frantick men, like *Bacchus* froes, and all lifted up their *hands* and *eyes* and *voices* unto God for the defence of his Church, and God *heard their cry and did help them*. For,

Heliodorus was no sooner entred into the *treasury*, to take away the spoile, but there appeared to him a *terrible man* in compleat armour of gold, mounted upon a barbed horse that ran *very fiercely* at the Kings Treasurer, and trampled him under-foot; and withall, there appeared two other men of most

excellent beauty and strength, *whipping* him so, that he was carried out of the place *speechless*, and without any hope of life, untill God restored him upon the *earnest prayer* of the Priest and people.

Act. 5. 5. And to let you see how *dangerous* a sin is *sacriledge* to rob the Church, the end of *Ananias* and *Sapphira* can bear witness, for though their *death* was the punishment of their *lying*: yet all must grant they were drawn to that sin by the cord of *sacriledge*. And if a greedy desire of *withholding* that from the Church which themselves had given, was sufficient to open such a window unto the Devil that he came presently to cast them as a prey to the Jaws of Hell; how many *soule sins* do they commit, and how many greivous plagues may they fear to fall upon their heads, which *take away* from the Church, that which they never gave?

Gen. 47. 22. & *v.* 26. And you may remember, that when *Egypt* in the time of *Joseph* felt so extreme a famine, that the *fifth part* of the Land was sold to releive the Land; yet the *Patriarch* in all the care that he had both of the *Country* and of the *King*, to succour the *one* and to enrich the *other*, never attempted the *sale* of the Lands of the *Priests*, nor once to diminish any *jot* thereof. And if the *holy man* in so great an extremity, never ventured to take away the *possessions* of the *Idolatrous* Priests, though it were to the releif of a *whole Kingdome*, I wonder with what face dares any man in the world *curtail* the maintenance of Gods Church, and *take away* those Lands and houses that by *religious* Princes and other *pious* men have been consecrated to Gods service. But,

Fœlix quem faciunt aliena pericula cautum.

You might be *happy*, if you would cast your eyes *behinde you*, and by the *examples* of Gods judgments upon other *sacrilegious persons* learn to escape the *punishments* of sacriledge, because they are all written for our *instruction*. And we read that *Celce*, the Constable of *Gertrund* King of *Burgundy*, having, under the authority of the King his Master, *enriched* himself,

and

and enlarged his *Territories* with the Goods and Lands of the Church, and being one day in the Church at his Devotion, and hearing the words of the Prophet, that proclaimed *a woe to them that joyn houſe to houſe, and land to land*, he ſuddainly *ſtricked* in the Congregation, and cried out, *This is ſpoken to me*, and this *curſe* is upon me and upon my Poſterity; and ſo afterwards died *moſt miſerably*. And we read in the Annals of *France*, that although *Lewis* the Sixt, ſurnamed the *Great*, was once the Protectour of the Church, and had cauſed the Count *de Claremont*, the Lord *de Rouſſi* and other great men, that had pillaged the Biſhopricks, to *reſtore* their robberies unto the Church again; yet in his old age when he began to pull the Church, he was ſufficiently *puniſhed* for it, by the ſuddain death of his Eldeſt Son, which was indeed the very ſtaffe of his age, though he was *urged* unto it with *extreme* neceſſity: They that would ſee *more examples* of this kinde, let them look into my *Declaration* againſt Sacriledge, and Doctor *Saravia's vindicia ſacra*, tranſlated into Engliſh by *James Martyn*.

And if for all this, men will needs have the *portion* of Gods Church, let them eat it with that *ſauce*, which God hath preſcribed in *Pſal.* 83. and which like the leproſie of *Gehezi*, wil ſtick to *them* and their *Poſterity* for evermore.

3. As you heard that theſe Beaſts were *full of eyes within and behinde*; ſo they were *full of eyes before*: and ſo ſhould we be. And that is to behold and ſee. 3. Why theſe beaſts were full of eyes before.

1. *Præſentia*, the things that are preſent.
2. *Futura*, the things that are to come and muſt come.

1. For the *preſent* things I ſhall onely leave to your conſideration, 1. To behold the things that are preſent. As, 1. The vanity of all things.

1. The *vanities* of this life. And,
2. The *uncertainty* of our ſtate.

And touching the first, Saint *Augustine* saith most truly; *Si quid arrisisset prosperum, tadebat apprehendere; quia prinsquam pene teneretur, avolabat*, if any prosperous thing in this world did seem to *smile* and offer it self unto me, I was loath *to take it*, because that before I could *scarce* enjoy it, it was presently *snatched* from me. For,

1. *Friends* are like the waters of *Tema* sliding away, and turning as the *wheele* of your fortune turneth.

2. *Riches*, saith the wise man, *betake themselves to their wings as an Eagle*, and the sea can drown it, fire *consume* it, servants *waste* it, and thieves *bereave* us of it.

Prov. 23. 5. 3. *Honour* is but Vertues *shadow*, a winde that maketh fooles to *swell*, but cannot *satisfie* any wise man.

4. *Beauty* is such a thing, as the Daughters of Vanity can tell you that the Sun will *tanne* it, a scarr will *blemish* it, sickness *waste* it, and age *consume* it away, as we read fair *Helen* wept when she saw the *wrinckles* of her old face, which all your *black patches* cannot make young.

5. And for our *Health*, which is the greatest happiness in this life, we see mans body is subject to a *thousand diseases*, fraught with *frailties* within, wrapped in *miseries* without, uncertain of *life*, and sure of *death*.

And so *all* the things of this world are but like the Apples of *Sodome*, pleasant to the *eyes*, and provoking to the *appetite*; but vanishing into *smoak* when they are touched with the teeth.

And therefore our whole life is but *painted* over, as some Ladies do their faces, with *vain semblances* of Beauty and Pleasure; and it is attended on the *one side* with whole *troopes* of sorrows, sicknesses, wants and discontents; and on the *other side* with uncertainty of *continuance* and certainty of *dissolution*. And,

2. The uncertainty of our state. 2. For our *state*, all is in the hand of God, as the *clay* is in the hand of the Potter, who can of the same lumpe *make one vessel to honour*, *and another to dishonour*; and the Heathens conceived all was at the disposing of *fortune*, which they according to their ignorance, took for *God*, and said,

Rom. 9. 21.

Te

—— *Te facimus fortuna Deam.*

When they saw that, as the Poet saith,

Una eademque manus vulnus opemque tulit:

The same hand that hath *cast us down* can raise us up: and the same God that *raised* us to honour, can bring us *down* to the dust; and can either *prolong* our dayes, or *cut* them off at his pleasure.

And who then would not serve such a Master, and be afraid to *offend* such a Lord, as hath our *life*, our *wealth*, and our *woe* in his own hands and at his own disposing? O consider this *all you that forget God*, and think of it, lest he take you away, and tear you all to pieces: or if this cannot move you to fear God. Then,

2. Cast your eyes *before you*, to look unto the things that *are to come*, and must fall upon the world: and they are many, but *especially* and inevitably these four. 2. To look unto the things that are to come.

1. *Death.*
2. *Judgement.*
3. *Heaven.*
4. *Hell.*

And these are *quatuor novissima & terribilissima*, the four *last* things, and the most *terrible* things that can be to all wicked men to think of them; and they may serve as four excellent *Preachers*, to dissuade and terrifie all men from *evil*, and to call them continually to the *service* of God. For the Son of *Syrach* saith, *Whatsoever thou takest in hand, remember the end, and thou shalt never do amisse.* And, *Eccles.* 7. 36.

1. *Death* makes an end of our life, and before it shuts the eyes of our bodies, it commonly openeth the eyes of our *consciences*. And then every man shall see his *owne state*, though he seldome or *never* thought of the same before. For, 1. Of death.

1. The

1. The state of the wicked.

1. The wicked man shall see *all his sins* set before his face, and *Satan* will now bestir himself to gain his *soul*; for he knoweth that *his turn is short*, and therefore he will tell him, that if he would have entred into life, *he should have kept the commandments*, that not the hearers, but *the doers of the Law shall be justified*, that if the just shall scarce be saved, *where shall he*, being such a wicked wretch as he is, *appear*? when as the Apostle tells him plainly, that neither *adulterer*, *nor fornicator*, *nor covetous person*, *nor the like*, Traytor, Rebel, Perjurer, or such other, *shall inherit the kingdome of God*: and so what the Preachers of God now cannot *beat* into the thoughts of these careless men, this damned spirit will then irremovably *settle* in their deepest considerations.

Revel. 12. 12.

Rom. 2. 13.

1 Cor. 6. 9, 10.

O then what *agonies* and perplexities will tear the wofull hearts of these wicked men? *In that day* (saith the Lord) *I will cause the Sun to go down at noon, and I will darken the earth in the clear day, I will turn their feasts into mournings, and their songs into lamentations*, that is, I will make *all those things* that were wont *most sweetly* to delight them, now most of all to *torment* them; for now that *pleasure* which they had of sin, shall turn to be as *bitter* as gall, when they do see, that as the Father saith, *transit jucunditas non reditura, & manet anxietas non peritura*, and now they must die, and live they can no longer; and Satan, whose *will* they did, and whose *wayes* they followed all their life, will not *forsake* them at their death, but will say, *Me* you have served, and *from me* you must expect your wages.

Amos 8. 9, 10.

For so we read, that the Devil assailed some of the *best Saints*, as Saint *Martin*, Saint *Bernard*, *Ignatius*, *Eusebius*, and others; and if these things be done *in a green tree*, what shall be done *in a withered*, saith our Saviour? If he be so busie about the *Saints*, what will he do to *sinners*? And this is the *state* of a wicked man at his dying day. But,

2. The state of the godly.

2. In the death of the *godly* it is not so; for having served God all his life, *he hath hope in his death*: and he knoweth not whom he needs to fear, because he knoweth whom he hath believed: and when his body is weakest his faith is strongest:

Prov. 14. 32.

2 Tim. 1. 12.

and

and therefore with Saint *Paul*, he deſires to be diſſolved, and he longs for death, that he may be with him which was dead, and is alive, and liveth for evermore: and he is well contented, that his body ſhall go to the grave, that his ſoul may go to glory: and that his fleſh ſhall ſleep in the duſt, that his ſpirit may rejoyce in heaven. And this is the ſtate of the godly man at the day of his death.

And therefore, if men would ſeriouſly conſider this before they come to this, then certainly the fear of the moſt fearful death of the wicked, and the love of the moſt comfortable death of the godly, would make them to have ſome care of a Godly life, and to repent them of their wickedneſs. And therefore well did *Moſes*, and we with *Moſes*, wiſh, that men would *conſider their latter end*. And yet this is not the end of all; for after death comes judgement. And ſo,

Secondly, This judgement is either

{ 1 Particular, or
{ 2 General

2 Judgment and that two fold.

1. As ſoon as ever the ſoul is parted from the body, before the body is laid in the grave, the ſoul of the wicked is fetched by the Devils, and carried into the place of torments, and the ſoul of the godly is received by the Angels into *Abrahams* boſom, as our Saviour ſheweth moſt plainly in the ſtory of *Dives* and *Lazarus*. And

1. Particular.

Luke 16. 22, 23.

2 Becauſe the whole world, both of men and Angels might ſee and approve the *juſt judgement* of God; and that the whole man, both body and ſoul might receive the full reward of their due deſerts, the Lord hath appointed a day, ſaith the Apoſtle, *in the which he will judge the world in righteouſneſs*, that is, by *Jeſus Chriſt*.

2. General.

Act. 17. 31.

And this is that day, which Chriſt and his Apoſtles, and all the faithful preachers of Gods word, would have all men always to remember, and to ſet it before their eyes. For ſo Saint *Hierom* ſaith, *Whatſoever I doe*, whether I eat or drink

or

or whatsoever else I am about, me thinks I hear that *dolefull voice* of the Arch-angel sounding in mine eares, and saying, *surgite mortui & venite ad judicium*, arise you dead, and come to judgement, saith the Holy Father, *I tremble all my body over*; and so *Felix*, though he was but a *Heathen*, trembled, as Saint *Paul* reasoned of righteousnes, temperance, and judgement to come. And so indeed, it should make any heart to tremble, that would seriously consider but these two things.

Act. 24.25.

Two things to be considered concerning this judgment.

1 The *manner* of Christ his coming
2 The *terror* of his proceeding
} For,

First in that day, there shall be signs in the Sun, and in the Moon, and in the Stars, The Sun shall be *darkned*, the Moon shall not give *her light*, the Stars shall fall from the *skies*, and all the powers of heaven shall be moved, the Elements shall be dissolved with *heat*, and the earth shall be consumed with fire.

Whereby you may see, what a *dreadful* thing is sin; for what have these *senseless creatures* deserved, that they should be thus severely punished, and thus travel in *sorrow* and *pain*, but because they rose not up against us, when we rose up against God? He will therefore fight against them, because they did not fight against us, when we doe fight against him. And what a fearful contagion of sin is this, that subjecteth the *very heavens* unto vanity? And therefore most wretched are we, in whom dwelleth nothing else but heaps of sin and iniquity. But to go on.

The distress of Nations how great.

Then the distress of nations shall be great, and men shall *wither* away for fear (saith our Saviour) for when *destruction* shall be dispatched as a *whirlwind*, and God shall burn the earth, as *Holophernes* did the Countrey of *Damascus*, what fears think you, shall then affright the *hearts* of men, and what heapes of perturbations shall run upon the *damned* sort, when they shall see all these things playing their last act upon the fiery stage of this world.

And

And then they shall see the son of man cloathed with the clouds, as with a garment, riding upon the heavens, as upon an horse, and coming *flying*, as upon the wings of the wind, *in the glory of his father with his Angels*, and what manner of glory is that? The glorious manner of Christ his coming.

Moses tells you, that the Lord our God, *is a God of Gods*, and a Lord of Lords, *a great God, mighty and terrible*, that accepteth no person, nor taketh reward: and *Daniel* describing the great Majesty of God, saith, *that his garments were as white as snow, the haires of his head like the purest wool, his throne like the fiery flame, and his wheeles like burning fire: and there issued forth a fiery stream and went out from before him; a thousand thousands ministred unto him, and ten thousand times ten thousand stood before him.* And it is recorded of the Angels, that *one* of them slew all the first-born of *Egypt* in *one* night, and that another of them made such a havock in the army of the *Assyrians*, that, *a hundred foure score and five thousand of them* were all slain in *one* night, and were laid on the ground, as corn by a sickle. Deut. 10. Dan. 7. 9, 10.

And if *one Angel* could do such Tragick feates, what shall become of the enemies of God, and wicked men, when Christ like a man of warr shall buckle his harnes unto his side, and come *in the glory of his Father*, with so many myriads of heavenly Angels attending him? The great power of the Angels.

Eusebius Emysenus demandeth, *Si talis & tantus sit terror venientis, quis poterit terrorem sustinere judicantis?* if his coming be such and so terrible, who shall be able to endure the terror of his judgement? And if the *Israelites* durst not abide his Majesty, when he came to deliver the Law, how shall the wicked abide and stand before him, when he cometh to render vengeance unto them, for transgressing his Lawes?

And yet they must endure it, And it will be very terrible unto them. For

2. *In that day* (saith our Saviour) He, *i. e.* God shall send *his Angels* with the sound of *Trumpets*, and with a *mighty cry*, to raise the dead, and to gather together the *Elect* from

the four windes, and from the *one end of the world* to the *other*, and to bring *all men* before the judgment seat of Christ; for *I have sworn by my self*, saith the Lord, *the word is gone out of my mouth in righteousness, and shall not return*, that *every knee shall bow unto me*, and not one man shall be *hidden* from my presence. Alas beloved, if all the bodies of *one Army* did lie *naked* upon *one heap*, what a *ruthfull* sight would it make? And what a *spectacle* then will that be, when so many *myriads* of men, like the *sand of the Sea*, shall stand *quaking* and *trembling* before the face of Christ? For,

Esay. 45. 23.

Then their *eyes* shall be *opened*; and what shall the *wicked* see, but all things crying *vengeance* against them, for *above them* shall be an *angry* Judge, *beneath them* Hell like a *boyling furnace*, ready to receive them, on the *right hand* their *sins* accusing them, on the *left hand* the *devils* ready to torment them, *within* them a guilty conscience like *Prometheus* vulture, *continually* gnawing them, without them all *damned* souls bewailing, and on *every side* the world burning.

How the wicked shall be encompassed with miseries.

O good God, what will these *wicked* wretched sinners do, being thus *enclosed* with such miseries? how can their *hearts* sustain these *anguishes*? Our Saviour tells us that they shall cry to the *Mountains*, that they would *fall upon them*, and so *hide* them from the *face of Christ*, but that cannot be; for then *Satan* will begin to play his part, and say, not *bone Deus*, O good God, to move him to *clemency*, but *juste Judex*, O just Judge, to sharpen him to *severity*: though these *wretched* men were thine by *creation*, yet now they are mine by *transgression*, and though thou hast *suffered* for them, yet I have *beguiled* them, for they have forsaken *sacramenta tua*, thy holy sacraments, and they have followed *blandimenta mea*, my wicked allurements, they would not be *perswaded* by thy *Preachers*, but they would needs *follow* their own *pleasures*.

How *Satan* will now play his part.

And therefore, O thou *just Judge*, seeing they *belong* unto me, let them ev'n be *condemned* with me. So he that before seemed to be an *Angel of light*, is now become a *Devil of darkness*; he that inticed them to *all vanities*, will now bring them

them to *all miſeries*; and he that *in paradiſe* would make them *like Gods*, doth now prove that he made them *like devils*: And ſo now he ſheweth himſelf to be *a devil indeed*, and never *ſo much a devil* as now, or rather he ſeemeth now to become a Saint, becauſe now he calls for *juſtice*.

How wrathfully Chriſt will look upon the wicked.

Then the Lord will *look upon* them; but how ſhall they be able *to endure his looks*? for fire is *kindled in his wrath*, and it ſhall burne to the *bottome of Hell*; out of his mouth *goe lamps*, and ſparks of fire *leap out*; but of his noſtrils cometh *ſmoak*, as out of a *boyling Caldron*; his countenance will be *ſo grim*, his lips *ſo burning*, and his face *ſo full of indignation*, that the *very Saints* will be *afraid of his looks*; and holy *Job* crieth out, *who ſhall hide me until the anger of God paſſeth over*? or as our laſt Tranſlation hath it, *O that thou wouldſt hide me in the grave, that thou wouldſt keep me ſecret until thy wrath be paſt*? and the Prophet *Malachy* demandeth, *who may abide the day of his coming*, and *who ſhall ſtand when he appeareth*? for he is like a *refiners fire* which is the quinteſſence of fire, and like a *Fullers ſope* which ſcoureth all things to the uttermoſt, and leaves no filth behinde it: and therefore how ſhall the wicked abide his looks? and if not his looks, how ſhall they *abide his words*? For now they ſhall hear that *fearfull ſentence* pronounced againſt them, *I lictor, liga manus*, goe *Satan* thou *executioner*, *binde thoſe Kings in fetters*, & *thoſe Nobles with links of iron*, and goe *ye all*, or *depart ye accurſed into everlaſting fire prepared for the devil and his angels*; and then they ſhall be adjudged to be caſt *into utter darkneſs*, where ſhall be *weeping and gnaſhing of teeth*. This is the *doom* of the *ungodly*.

Job. 14. 13.

Malach. 3. 2.

Pſ. 149. 8.

Matth. 25. 41.

How Chriſt will look upon the righteous men that ſerved him.

But upon the *righteous*, and thoſe *godly* men that *ſerved him*, he will look with ſuch an *amiable* and *chearful countenance* that the very ſight of it will *baniſh* away their *fear*, and *repleniſh* their hearts with *joy and gladneſs*; and he will ſay unto them, *come ye bleſſed of my father*, you have walked in *my wayes*, you were carefull of *my ſervice*, you have ſuffered for *my ſake*, and you have relieved and comforted my *poor members*; therefore be you cloathed *in white robes*, and receive the *Kingdome* which was prepared for you *before the be-*

ginning of the world. And this is the sentence of their *absolution*,

Well then, if we were like *these Beasts* full of eyes *before*, to *look*, and to consider of *these things* now, before they come to pass, would it *no whit* move us to seek for the waies of *godliness?* if not, I would they *that regard it not*, would look a *little further* and behold *Gehinnon*, the place where they shall be carried to be *tormented*. For,

3. The torments of the wicked in Hell.

3. The *wicked* being as I told you before, *adjudged* by God to receive their *doom* according to their *desert*, they shall be *forthwith* carried by the *devils* into a Lake or darksome Vault that is in the *midst* of the earth, and which burneth *with fire and brimstone for evermore*. And there in that Lake their musick shall be *horrours* and howlings, their meat shall be *balls of fire*, their drink shall be *fountains of tears* distilling down *alwayes* from their eyes, their torments shall be *intolerable*, their time *endless*, and their companions *devils*: for as Saint *Augustine* saith, *In inferno nec tortores deficient, nec torti miseri morientur, sed per millia millia annorum cruciandi, nec tamen in secula liberandi*, In Hell the tormentors shall never *fail*, nor *faint* to punish, nor the miserable wretches *ever die*, but for *thousand thousands* of years punished and *never* to be delivered; *quia ibi erit semper velle quod nunquam erit*, and *semper nolle quod nunquam non erit*, for there shall be *a will never satisfied*, and a nill never *gratified*; never enjoying the *ease they would*, and ever suffering the *pains they would not*. And if you dive into the *depth* of that *dolefull Tragedy* of miserable *Dives*, you shall see this *truth* more fully confirmed. But,

Aug. de tempore serm. 55.

Isidorus de summo bono, The perpetuity of their miseries.

4. The joyes of Heaven.

4. On the *other side*, if you cast your *eyes* on the joyes of *Heaven*, you shall finde that *neither eye hath seen, nor eare heard, nor heart of man* can conceive how *inestimable* and unexpressable it is: for there our *bodies* shall be freed from all *sorrowes*, and all *teares* shall be wiped away from our eyes: and our *mindes* shall be *satisfied* with all the good that can be *desired*; for if thou wouldst have riches, *riches and plenteousnesse are in his house*; if thou wouldst have pleasure, *in his presence*

presence is fulness of joy, and at his right hand there is pleasure for evermore; if thou wouldst have *life*, *he giveth thee a long life, even for ever and ever*; and in brief, there is a freedome from all *evil*, and a full fruition of all *good things*. Most *happy* are they that shall be there.

And so you have heard of the *four things* that are *before* us, and that are so *imminent*, hanging over our heads, that we do not know *how soon* they may fall upon us. And therefore we should be *full of eyes before us*, that we might alwayes look *for the coming* of them *before* they come, that *when they come*, they may come to our *comfort*; for either the *continual consideration* of these things will keep us from the *wayes of wickedness*, or we are past all *hope* of true happiness, and we may be pitied but not helped.

And therefore let us all most *earnestly* and humbly pray to God to grant us *these eyes* with these *beasts*, continually to *behold* and to consider all *these things*, that we may escape the dreadful doom of the wicked, and attain to *everlasting* happiness through Jesus Christ our blessed Lord and *onely* Saviour, to whom with the Father and the Holy Spirit be ascribed all *honour* and *glory* for ever and ever. Amen.

THE

THE FOURTH

SERMON.

REVEL. 4. 8.

And they rest not, or, *ceased not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

AFTER that the holy *Evangelist* had described these Beasts, he sets down their practice, and the exercise that they used. Touching which, we are to consider,

1. Their *Constancy*, *They ceased not*, or *rest not day and night.*
2. Their *Harmony*, saying, *Holy, holy, holy*, &c.

The which *Harmony* consisteth of six special parts. That is,

1. The mystery of the *Trinity* of persons, in the *Unity* or *one essence* of the Deity.

2. The

2. The sanctity, purity, and equity of God, in the word ἅγιος.
3. The power, authority, and dominion of God, in the word κύριος.
4. The knowledge, sight, and providence of God, in the word Θεός.
5. The strength and omnipotence of God, in the word παντοκράτωρ.
6. The continuance and eternity of God, in the words ὁ ἦν, ὁ ὤν, καὶ ὁ ἐρχόμενος.

And these six Points cannot well and fully be explained by any humane wit, they all and every one of them being, as God is, ineffable and incomprehensible.

And therefore (as *Synesius* saith) as the Geographers use to draw the great *Universe* and *Compass* of the world in a little *Map*; so I can speak and express but very little of these great and unspeakable Attributes of the great God.

And here, dear Brother, that readest the same, and lookest for the prosecution of these parts, I must crave thy patience *to bear with me; for that the* whole Sermon *that I made of* these Points, *I quite forgot to take with me to* London, *so that I could not have it printed with the former three: but by the grace of God I intend to set it forth as soon as conveniently I can send it to the Press. In the interim, I commend us to our good God, to whom be all glory and honour for evermore.* Amen.

Jehovæ Liberatori.